

# INTRODUCTION

## TO

# THE PROPHET

# HAGGAI.

HAGGAI\* is the eldest of the three-fold band, to whom, after the Captivity, the word of God came, and by whom He consecrated the beginnings of this new condition of the chosen people. He gave them these prophets, connecting their spiritual state after their return with that before the Captivity, not leaving them wholly desolate, nor Himself without witness. He withdrew them about 100 years after, but some 420 years before Christ came, leaving His people to long the more for Him, of Whom all the prophets spake. Haggai himself seems to have almost finished his earthly course, before he was called to be a prophet; and in four months his office was closed. He speaks as one who had seen the first house in its glory<sup>b</sup>, and so was probably among the very aged men, who were the links between the first and the last, and who laid the foundation of the house in tears<sup>c</sup>. After the first two months<sup>d</sup> of his office, Zechariah, in early youth, was raised up to carry on his message; yet after one brief prophecy was again silent, until the aged prophet had ended the words which God gave him. Yet in this brief

space he first stirred up the people in one month to rebuild the temple<sup>e</sup>, prophesied of its glory through the presence of Christ<sup>f</sup>, yet taught that the presence of what was holy sanctified not the unholy<sup>g</sup>, and closes in Him Who, when Heaven and earth shall be shaken, shall abide, and they whom God hath chosen in Him<sup>h</sup>.

It has been the wont of critics, in whose eyes the Prophets were but poets<sup>i</sup>, to speak of the style of Haggai as "tame, destitute of life and power," shewing "a marked decline in" what they call "prophetic inspiration." The style of the sacred writers is, of course, conformed to their mission. Prophetic descriptions of the future are but incidental to the mission of Haggai. Preachers do not speak in poetry, but set before the people their faults or their duties in vivid earnest language. Haggai sets before the people vividly their negligence and its consequences; he arrests their attention by his concise questions; at one time retorting their excuses<sup>k</sup>; at another asking them abruptly, in God's name, to say why their troubles came<sup>l</sup>. Or he puts a matter of the law to

\* His name is explained by S. Jerome "festive." But although there are Prop. Names with *ai* which are Adjectives, as *בְּרוּךְ*, *שֶׁשׁ* (Ezr. ix. 40. *חֲלִי* and *יִשְׁשׁ* are foreign names) *יִשְׁשׁ*, the termination *ai* is more frequently an abbreviation of the Name of God, which enters so largely into Hebrew names, as indeed we have *חֲנִיָּה* 1 Chr. vi. 15. And this occurs not only, when the first part of the word is a verb, *אֲחִיזָה*, *יִנְעִי*, *יִחְמִי*, *יִהְיֶה*, *אֲחַסְכֶּה*, *אֲשַׁמְרֶה*, (as Köhler observes p. 2) but when it is a noun, as *מִתְנִי*, *הִנְי*, *אֲמִתִּי*, *שְׁלֵמִי*, *אֲמִתִּי*, *הִנְי*, *מִתְנִי*, *שְׁלֵמִי*, (coll. *מִתְנִיָּה*, and *מִתְנִיָּהוּ* Ezr. iv.

*שְׁמִירָה*, *שְׁמִירָה* 1 Chr. xxvi. 5.) perhaps *שְׁמִירָה* or again *אֲמִתִּי*. <sup>b</sup> II. 3. <sup>c</sup> Ezr. iii. 12.

<sup>d</sup> The prophecies of Haggai and Zechariah are thus intertwined. Haggai prophesies in the 6th and 7th months of the 2d year of Darius Hystaspis, B. C. 520. Hagg. i. 1. ii. 1. Zechariah first prophesies in the 8th month (Zech. i. 1.). Haggai resumes at the close of the 9th and there ends (ii. 10, 20). On the same day in the 11th month, the series of visions were given to Zechariah. (Zech. i. 7.)

<sup>e</sup> c. i. <sup>f</sup> ii. 1-9. <sup>g</sup> Th. 12. <sup>h</sup> Ib. 20-23. <sup>i</sup> Eichhorn, De Wette, Bertholdt, Gesenius (Gesh. d. Hebr. Spr. p. 26.), Herzfeldt, (Gesch. d. Volkes Israel ii. 21) Stähelin.

<sup>j</sup> Dr. Davidson iii. 314.

<sup>k</sup> I. 4.

<sup>l</sup> I. 9.

the priests, that they may draw the inference, before he does it himself<sup>m</sup>. Or he asks them, what human hope had they<sup>n</sup>, before he tells them of the Divine. Or he asks them (what was in their heart), "Is not this house poor?" before he tells them of the glory in store for it. At one time he uses heaped and condensed antitheses<sup>p</sup>, to set before them one thought; at another he enumerates, one by one, how the visitation of God fell upon all they had<sup>q</sup>, so that there seemed to be no end to it. At another, he uses a conciseness, like S. John Baptist's cry, *Repent ye, for the kingdom of heaven is at hand*, in his repeated *Set your heart to your ways*; and then, with the same idiom, *set your heart*<sup>r</sup> viz. to God's ways, what He had done on disobedience, what He would do on obedience. He bids them work for God, and then he expresses the acceptableness of that work to God, in the three words, *And I will take pleasure in it and will be glorified*. When they set themselves to obey, he encouraged them in the four words, *I will you saith the Lord*. This conciseness must have been still more impressive in his words, as delivered<sup>r</sup>. We use many words, because our words are weak. Many of us can remember how the House of Lords was hushed, so hear the few low, but sententious words of the aged general and statesman. But conceive the suggestive eloquence of those words, as a whole sermon, *Set your heart on your ways*.

Of distant prophecies there are but two<sup>s</sup>, so that the portion to be compared with the former prophets consists but of at most 7 verses. In these the language used is of the utmost simplicity. Haggai had but one message as to the future to convey, and he enforced it by the repeated use of the same word<sup>t</sup>, that temporal things should be shaken, the eternal should remain, as S. Paul sums it up<sup>u</sup>. He, the long-longed for, the chosen of God, the signet on His Hand, should come; God would fill that house, so poor in their eyes, with glory, and there would He give peace. Haggai had an all-containing but very simple message to give from God. Any ornament of diction would but have impaired and obscured its meaning. The two or three slight idioms, noticed by one after another, are, though slight, forcible<sup>v</sup>.

The office of Haggai was mainly to bring about one definite end, which God, Who raised him up and inspired him, accom-

plished by him. It is in the light of this great accomplishment of the work entrusted to him at the verge of man's earthly course, that his power and energy are to be estimated. The words which are preserved in his book are doubtless (as indeed was the case as to most of the prophets) the representatives and embodiment of many like words, by which, during his short office, he roused the people from their dejection indifference and irreligious apathy, to the restoration of the public worship of God in the essentials of the preparatory dispensation.

Great lukewarmness had been shewn in the return. The few looked mournfully to the religious centre of Israel, the ruined temple, the cessation of the daily sacrifice, and, like Daniel, *confessed their sin and the sin of their people Israel, and presented their supplication before the Lord their God for the holy mountain of their God*. The most part appear, as now, to have been taken up with their material prosperity, and, at best, to have become inured to the cessation of their symbolical worship, connected, as it was, with the declaration of the forgiveness of their sins. Then too, God connected His declaration of pardon with certain outward acts: they became indifferent to the cessation of those acts. For few returned. The indifference was even remarkable among those, most connected with the altar. Of the 24<sup>b</sup> orders of priests, <sup>†</sup> only, 4 orders<sup>c</sup> returned; of the Levites only 74 individuals<sup>d</sup>; while of those assigned to help them, the Nethinim and the children of Solomon's servants, there were 392<sup>e</sup>. This coldness continued at the return of Ezra. The edict of Artaxerxes<sup>f</sup>, as suggested by Ezra, was more pious than those appointed to the service of God. In the first instance no Levite answered to the invitation<sup>g</sup>; on the special urgency and message of Ezra, *by the good hand of God upon us they brought us a man of understanding, of the sons of Levi*; some 3 or 4 chief Levites; their sons and brethren; in all, 38; but of the Nethinim, nearly six times as many, 220<sup>h</sup>. Those who thought more of temporal prosperity than of their high spiritual nobility and destination, had flourished doubtless in that exile as they have in their present homelessness, as *wanderers among the nations*. Haman calculated apparently on being able to pay out of their spoils *ten thousand talents of silver*<sup>i</sup>, some £300,000,000, two-thirds of

<sup>m</sup> II. 12. 13. <sup>n</sup> II. 19. <sup>o</sup> Ib. 3. <sup>p</sup> I. 6. <sup>q</sup> I. 11.

<sup>r</sup> I. 5-7. <sup>s</sup> II. 15-18. <sup>t</sup> I. 8. <sup>u</sup> I. 13.

<sup>v</sup> See on II. 5, 9.

<sup>w</sup> כִּרְעִישׁ, II. 6, 22, וְהִרְעִישָׁהּ II. 7.

<sup>x</sup> Heb. xii. 26.

<sup>y</sup> See on II. 3, 5, 17. The junction of אֶחָד מֵעַם II. 6, is a mistake of the critics.

<sup>z</sup> Dan. ix. 20.

<sup>aa</sup> Ex. ii. 36-39.

<sup>ab</sup> Ib. vii. 13-14.

<sup>ac</sup> Ib. 20.

<sup>ad</sup> See on Hos. ix. 17. vol. I. p. 97, 98.

<sup>ae</sup> 1 Chr. xxiv. 3-19.

<sup>af</sup> Ib. 40.

<sup>ag</sup> Ib. 58.

<sup>ah</sup> Ib. 18, 19.

<sup>ai</sup> Ib. 20.

<sup>aj</sup> Esther iii. 9. Ahasuerus apparently, in acceding to Haman's proposal, made over to him the lives and property of the Jews. The silver is given unto thee, the people also, to do with them as it seemeth good to thee. (Ib. 11.) The Jews' property, was confiscated with their lives. On the contrary, it was noticed, that the Jews, when permitted to defend their lives, did not lay their hands on the prey, which, by the king's decree, was granted to them, with authority to take the lives of those who should assault them. Esth. viii. 11. ix. 10, 15, 16.

the annual revenue of the Persian Empire<sup>1</sup> into the king's treasuries.

The numbers who had returned with Zerubbabel had been (as had been foretold of all restorations) a remnant only. There were 42,360 free men, with 7337 male or female slaves<sup>2</sup>. The whole population which returned was not above 212,000, free-men and women and children. The proportion of slaves is about  $\frac{1}{12}$ , since in their case adults of both sexes were counted. The enumeration is minute, giving the number of their horses, mules, camels, asses<sup>3</sup>. The chief of the fathers however were not poor, since (though unspeakably short of the wealth, won by David and consecrated to the future temple) they<sup>4</sup> offered freely for the house of God, to set it up in its place, a sum about £117,100<sup>5</sup> of our money. They had, beside, a grant from Cyrus, which he intended to cover the expenses of the building, the height and breadth whereof were determined by royal edict<sup>6</sup>.

The monarch, however, of an Eastern empire had, in proportion to its size, little power over his subordinates or the governors of the provinces, except by their recall or execution, when their oppressions or peculations notably exceeded bounds. The returned colony, from the first, were in fear of the nations, the peoples of those countries<sup>7</sup>, their old enemies probably; and the first service, the altar to offer burnt-offerings thereon, was probably a service of fear rather than of love, as it is said, 'they set up the altar upon its bases; for it was in fear upon them from the peoples of the lands, and they offered burnt-offerings thereon unto the Lord.' They hoped apparently to win the favor of God, that He might, as of old, protect them against their enemies. However, the work was carried on 'according to the grant that they had of Cyrus king of Persia'; and the foundations of the temple were laid amidst mixed joy at the carrying on of the work thus far, and sorrow at its poverty, compared to the first temple<sup>8</sup>. The hostility of the Samaritans discouraged them. Mixed as the religion of the Samaritans was,—its better element being the corrupt religion of the ten tribes, its worse the idolatries of the various nations, brought thither in the reign of Esarhaddon,—the returned Jews could not accept their offer to join in their worship, without the certainty of admitting, with them, the idolatries, for which they had been punished so severely. For

the Samaritans pleaded the identity of the two religions. 'Let us build with you, for we serve your God, as ye do; and we do sacrifice unto Him since the days of Esarhaddon which brought us up hither. But in fact this mixed worship, in which 'they feared the Lord and served their own gods, came to this, that 'they feared not the Lord, neither did they after the law and commandment which the Lord commanded the children of Jacob. For God claims the undivided allegiance of His creatures; these<sup>9</sup> feared the Lord and served their graven images, both their children and their children's children: as did their fathers, so do they to this day. But this worship included some of the most cruel abominations of heathendom, the sacrifice of their children to their gods<sup>10</sup>.

The Samaritans, thus rejected, first themselves harassed the Jews in building, apparently by petty violence, as they did afterward in the rebuilding of the walls by Nehemiah. 'The people of the land weakened the hands of the people of Judah, and wore them out' in building. This failing, they<sup>11</sup> hired counselors (doubtless at the Persian court), to frustrate their purpose, all the days of Cyrus king of Persia, until the reign of Darius king of Persia. The object of the intrigues was probably to intercept the supplies, which Cyrus had engaged to bestow, which could readily be effected in an Eastern Court without any change of purpose or any cognizance of Cyrus.

In the next reign of Ahashverosh (i. e. Khshwarshe, a title of honor of Cambyses) 'they wrote accusations against the Jews, seemingly without any further effect, since none is mentioned. Perhaps Cambyses, in his expedition to Egypt, knew more of the Jews, than the Samaritans thought, or he may have shrunk from changing his father's decree, contrary to the fundamental principles of Persism, not to alter any decree, which the sovereign (acting, as he was assumed to do, under the influence of Ormuzd) had written<sup>12</sup>. Pseudo-Smerdis (who doubtless took the title of honor, Artachshatr) may, as an impostor, have well been ignorant of Cyrus' decree, to which no allusion is made<sup>13</sup>. From him the Samaritans, through Rehun the chancellor, obtained a decree prohibiting, until further notice, the rebuilding of the city. The accusers had overreached themselves; for the ground of their accusation was, the former rebellions of the city<sup>14</sup>; the prohibition accordingly extended only to the city<sup>15</sup>, not to the temple. However, hav-

<sup>1</sup> 14,560 silver talents. Herod. iii. 95.

<sup>2</sup> Ezra ii. 64, 65, Neh. vii. 68, 67. In the time of Augustus, it was no uncommon thing for a person to have 200 slaves (Hor. Sat. i. 9. 11) It is said that very many Romans possessed 10000 or 20000 slaves. Athenæus vi. p. 272.

<sup>3</sup> 736 horses, 245 mules, 435 camels, 6720 asses. Ezra ii. 66, 67, Neh. vii. 68, 69.

<sup>4</sup> Ezra ii. 68, 69.

<sup>5</sup> The golden daric being estimated at £1 2s. the

61,000 darics would be £67,100; the "maneh" being 100 shekels, and the shekel about 2s., the 6000 maneh of silver would be about £50,000.

<sup>6</sup> Ezra. iv. 3. <sup>7</sup> Ib. iii. 7. <sup>8</sup> Ezra. iii. 7. <sup>9</sup> Ib. 11-13.

<sup>10</sup> Ib. iv. 2. <sup>11</sup> 2 Kgs xvii. 33. <sup>12</sup> Ib. 34.

<sup>13</sup> Ib. 41. <sup>14</sup> Ib. 31. <sup>15</sup> כְּלֵה Cheth.

<sup>16</sup> Ezra. iv. 4. <sup>17</sup> Ib. 5. <sup>18</sup> Ib. 6.

<sup>19</sup> See Daniel the prophet pp. 445-447.

<sup>20</sup> Ezra. iv. 7, sqq. <sup>21</sup> Ib. 12, 13, 15, 16. <sup>22</sup> Ib. 19. 21.

ing obtained the decree, they were not scrupulous about its application, and made the Jews to cease <sup>o</sup> by arm and power, the governor of the Jews being apparently unable, the governor of the cis-Euphratensian provinces being unwilling, to help. As this, however, was, in fact, a perversion of the decree, the Jews were left free to build, and in the second year of Darius Hystaspis, <sup>1</sup> Haggai, and then Zechariah, prophesied in the name of the God of Israel to Zerubbabel, the native Governor, and Joshua the high-priest, and the Jews in Judah and Jerusalem; and they began to build the house of God in Jerusalem. Force was no longer used. Those engaged in building appealed to the edict of Cyrus; the edict was found at Ecbatana <sup>2</sup>, and the supplies which Cyrus had promised, were again ordered. The difficulty was at the commencement. The people had been cowed perhaps at first by the violence of Rehun and his companions; but they had acquiesced readily in the illegal prohibition, and had <sup>3</sup> run each to his own house, some of them to their <sup>4</sup> ceiled houses. All, employers or employed, were busy on their husbandry. But nothing flourished. The laborers' wages disappeared, as soon as gained <sup>5</sup>. East and West wind alike brought disease to their corn; both, as threatened upon disobedience in the law <sup>6</sup>. The East wind scorched and dried it up <sup>7</sup>; the warm West wind turned the ears yellow <sup>8</sup> and barren; the hail smote the vines, so that when the unfilled and mutilated clusters were pressed out, two-fifths only of the hoped-for produce was yielded; of the corn, only one half <sup>9</sup>.

In the midst of this, God raised up an earnest preacher of repentance. Haggai was taught, not to promise anything at the first, but to set before them, what they had been doing, what was its result. <sup>10</sup> He sets it before them in detail; tells them that God had so ordered it for their neglect of His service, and bids them amend. He bids them quit their wonted ways; go up into the mountain; bring wood; build the house. Conceive in Christian England, after some potato-disease, or foot-and-mouth-disease (in Scripture language "a murrain among the cattle"), a preacher arising and bidding them, consider your ways, and as the remedy, not to look to any human means, but to do something, which should please Almighty God; and not preaching only but effecting what he

preached. Yet such was Haggai. He stood among his people, his existence a witness of the truth of what he said; himself one, who had lived among the outward splendors of the former temple; a contemporary of those, who said <sup>11</sup> the temple of the Lord, the temple of the Lord, the temple of the Lord are these; who had held it to be impossible that Judah should be carried captive; who had prophesied the restoration of the vessels of God, which had been carried away, not, as God foretold, after the captivity, but as an earnest that the fuller captivity should not be; yet who had himself, according to the prophecies of the prophets of those days, been carried into captivity, and was now a part of that restoration which God had promised. He stood among them "in gray-haired might," bade them do, what he bade them, in the name of God, to do; and they did it. When they had set about the work, he assured them of the presence of God with them <sup>12</sup>. A month later, when they were seemingly discouraged at its poorness, he promised them in God's name, that its glory should be greater than that of Solomon's <sup>13</sup>. Three days after, in contrast with the visitations up to that time, while there was as yet no token of any change, he promised them in the name of God, <sup>14</sup> From this day will I bless you.

He himself apparently saw only the commencement of the work; for his prophecies lay within the second year of Darius and the temple was not completed till the sixth <sup>15</sup>. Even the favorable rescript of Darius must have arrived after his last prophecy, since it was elicited by the enquiry of the governor, consequent upon the commenced rebuilding <sup>16</sup>, three months only before his office closed <sup>17</sup>.

While this restoration of the public worship of God in its integrity was his main office, yet he also taught by parable <sup>18</sup> that the presence of what was outwardly holy did not, in itself, hallow those, among whom it was; but was itself unhallowed by inward unholiness.

Standing too amid the small handful of returned exiles, not, altogether, more than the inhabitants of Sheffield, he foretold, in simple all-comprehending words, that central gift of the Gospel, <sup>19</sup> In this place will I give peace, saith the Lord. So had David, the sons of Korah, Micah, Isaiah, Ezekiel proph-

<sup>1</sup> Ezra iv. 23.

<sup>2</sup> Ib. vi. 2.

<sup>3</sup> Ib. 6.

<sup>4</sup> Hagg. i. 9.

<sup>5</sup> Ib. v. 1, 2.

<sup>6</sup> Ib. 4.

<sup>7</sup> Deut. xxviii. 22.

<sup>8</sup> שָׁרְפוֹת קָרִים comp. שְׂרָפוֹן Gen. xli. 6, 23, 27.

<sup>9</sup> יָרֵק וְיָרֵק Forskäl (in Niebuhr, Beschreibung v.

Arabien, Pref. p. xlv.) took down from the mouth of "Muri, a Jew of Mecca, that, in the month Marchesvan, a warm wind sometimes blew, which turned the ears yellow and they yielded no grain;

it was an unsteady wind, but spoils all it touches." "M. Forskäl remarks that the fields, near the canal of Alexandria, are sown in October and reaped in Feb." Id. In Arabic the disease is called (يَرَقَان).

Ges. Thes.

<sup>10</sup> Ib. 5-11.

<sup>11</sup> Ib. xxvii. 16, xxviii. 3.

<sup>12</sup> Hagg. i. 13.

<sup>13</sup> Ezr. vi. 15.

<sup>14</sup> Hagg. i. 15. ii. 10, 20.

<sup>15</sup> Hagg. ii. 16.

<sup>16</sup> Jer. vii. 4.

<sup>17</sup> Ib. xxviii. 2.

<sup>18</sup> Ib. ii. 19.

<sup>19</sup> Ib. v. 3. seq.

<sup>20</sup> Ib. ii. 10-15.

sied<sup>a</sup>; but the peace was to come, not then, but in the days of the Messiah. Other times had come, in which the false prophets had said<sup>b</sup>, *Peace, peace, when there was no peace*; when God had taken away His peace from *this people*. And now, when the chastisements were fulfilled, when the land lay desolate, when every house of Jerusalem lay burned with fire<sup>d</sup>, and the "blackness of ashes" alone "marked where they stood;" when the walls were broken down so that, even when leave was given to rebuild them, it seemed to their enemies a vain labor to *revise the stones out of the heaps of rubbish which were burned*; when *'the place of their fathers' sepulchres lay waste, and the gates thereof were consumed with fire*; when, for their sakes, Zion was *'ploughed as a field and Jerusalem was become heaps*—let any one picture to himself the silver-haired prophet standing, at first, alone, rebuking the people, first through their governor and the high-priest, then the collected multitude, in words, forceful from their simplicity, and obeyed! And then let them think whether anything of human or even Divine eloquence was lacking, when the words flew straight like arrows to the heart, and roused the people to do at once, amid every obstacle, amid every downheartedness or outward poverty, that for which God sent them. The outward ornament of words would have been misplaced, when the object was to bid a downhearted people, in the Name of God, to do a definite work. Haggai sets before his people cause and effect; that they denied to God what was

His, and that God denied to them what was His to give or to withhold. His sermon was, in His words Whom he foretold; *Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you*. He spake in the name of God, and was obeyed.

<sup>a</sup> The Holy Ghost, Who spake by the mouth of the prophets, willed that he by a foreboding name should be called Haggai, i. e. 'festive,' according to the subject whereof He should speak by his mouth. Yet was there not another festiveness in the prophet's heart, than the joy which he had or could have with the people, from the rebuilding of that temple made with hands, again to be defiled and burned with fire irrecoverably? Be it that the rebuilding of that temple, which he saw before him, was a matter of great festive joy; yet not in or for itself, but for Him, the festive joy of saints and angels and men, Christ; because when the temple should be rebuilt, the walls also of the city should be rebuilt and the city again inhabited and the people be united in one, of whom Christ should be born, fulfilling the truth of the promise made to Abraham and David and confirmed by an oath. So then we, by aid of the Holy Spirit, so enter upon what Haggai here speaketh, as not doubting that he altogether aimeth at Christ. And so may we in some sort be called or be Haggais, i. e. 'festive,' by contemplating that same, which because he should contemplate, he was, by a Divine foreboding, called Haggai."

<sup>a</sup> Ps. lxxii. 3-7, lxxxv. 8, 10. Mic. v. 5. Is. ix. 6, 7. xxvi. 12. xxxii. 17. lli. 7. liii. 5. liv. 10, 13. lvii. 19. lx. 17. lxxi. 12. Ezek. xxxiv. 25. xxxvii. 26.

<sup>b</sup> Jer. vi. 14. viii. 11. xiv. 13.

<sup>c</sup> Ib. xvi. 5.

<sup>d</sup> 2 Chr. xxxvi. 19.

<sup>e</sup> Neh. iv. 2. <sup>f</sup> Ib. ii. 3. <sup>g</sup> Mic. iii. 12. <sup>h</sup> Rup.

# HAGGAI.

Before  
CHRIST  
cir. 520.

## CHAPTER I.

1 *Haggai reproveth the people for neglecting the building of the house. 7 He inciteth them to the building. 12 He promiseth God's assistance to them being forward.*

\* Ezra 4. 24.  
& 5. 1.  
Zech. 1. 1.

IN <sup>a</sup>the second year of Darius the king, in the

sixth month, in the first day of the month, came

Before  
CHRIST  
cir. 520.

the word of the LORD <sup>†</sup> by <sup>†</sup> Haggai the prophet unto <sup>†</sup> Zerubbabel the son of Shealtiel, <sup>||</sup> governor of Judah, and to <sup>°</sup> Joshua the son of <sup>d</sup> Josedech, the high priest, saying,

Heb. by the hand of Haggai.  
1 Chron. 3. 17.  
19.  
Ezra 3. 2.  
Matt. 1. 12.  
Luke 3. 27.  
Or, captain.  
Ezra. 3. 2.  
5, 2.  
1 Chr. 6. 15.

CHAP. I. 1. *In the second year of Darius, i. e. Hystaspis. The very first word of prophecy after the Captivity betokens that they were restored, not yet as before, yet so, as to be hereafter, more than before. The earthly type, by God's appointment, was fading away, that the Heavenly truth might dawn. The earthly king was withdrawn, to make way for the Heavenly. God had said of Jeconiah, 'No man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Israel: and so now prophecy begins to be dated by the years of a foreign earthly ruler, as in the Baptism of the Lord Himself'. Yet God gives back in mercy more than He withdraws in chastisement. The earthly rule is suspended, that men might look out more longingly for the Heavenly.*

*In the sixth month. They counted by their own months, beginning with Nisan, the first of the ecclesiastical year, (which was still used for holy purposes and in sacred history) although, having no more any kings, they dated their years by those of the empire, to which they were subject<sup>3</sup>. In the sixth month, part of our July and August, their harvest was past, and the dearth, which they doubtless ascribed (as we do) to the seasons, and which Haggai pointed out to be a judgment from God, had set in for this year also. The months being lunar, the first day of the month was the festival of the new moon, a popular feast<sup>4</sup> which their forefathers had kept<sup>5</sup>, while they neglected the weightier matters of the law, and which the religious in Israel had kept, even while separated from the worship at Jerusalem<sup>6</sup>. In its very first day, when the grief for the barren year was yet fresh, Haggai was stirred to exhort them to consider their ways; a pattern for Christian preachers, to bring home to peo-*

ple's souls the meaning of God's judgments. God directs the very day to be noted, in which He called the people anew to build His temple, both to shew the readiness of their obedience, and a precedent to us to keep in memory days and seasons, in which He stirs our souls to build more diligently His spiritual temple in our souls<sup>7</sup>.

*By the hand of Haggai. God doth well-nigh all things which He doeth for a man through the hands of men. He committeth His words and works for men into the hands of men as His stewards, to dispense faithfully to His household<sup>8</sup>. Hence He speaks so often of the law, which He commanded <sup>°</sup>by the hand of Moses; but also as to other prophets, Nathan<sup>9</sup>, Ahijah<sup>10</sup>, Jehu<sup>11</sup>, Jonah<sup>12</sup>, Isaiah<sup>13</sup>, Jeremiah<sup>14</sup>, and the prophets generally<sup>15</sup>. The very Prophets of God, although gifted with a Divine Spirit, still were willing and conscious instruments in speaking His words.*

*Unto Zerubbabel (so called from being born in Babylon) the son of Shealtiel. By this genealogy Zerubbabel is known in the history of the return from the captivity in Ezra and Nehemiah<sup>17</sup>. God does not say by Jeremiah, that Jeconiah should have no children, but that he should in his life-time be childless, as it is said of those married to the uncle's or brother's widow, <sup>18</sup>they shall die childless. Jeremiah rather implies that he should have children, but that they should die untimely before him. For he calls Jeconiah, <sup>19</sup>a man who shall not prosper in his days; for there shall not prosper a man of his seed, sitting on the throne of David, and ruling any more in Israel. He should die (as the word means) <sup>20</sup>barred of all, alone and desolate. The own father of Shealtiel appears to have been Neri<sup>21</sup>, of the line of Nathan son*

<sup>1</sup> Jer. xxii. 30.  
<sup>2</sup> Sec Zech. i. 7, vii. 1.  
<sup>3</sup> Is. i. 13, 14.  
<sup>4</sup> 2 Kgs iv. 23. add Am. viii. 5. Hos. ii. 11.  
<sup>5</sup> Castro.  
<sup>6</sup> S. Luke xii. 42.  
<sup>7</sup> 12 times in the Pent.; 5 times in Joshua; in Judges once; in 1 Kgs viii.; 2 Chron. twice; Neh. ix. 14. Ps. lxxvii. 20.  
<sup>8</sup> 1 Kgs xii. 15, xiv. 18. 2 Chr. x. 15.

<sup>9</sup> 1b. xvi. 7.  
<sup>10</sup> Is. xx. 2.  
<sup>11</sup> Hos. vii. 20. 2 Chr. xxix. 25.  
<sup>12</sup> Ezr. iii. 2. 8. v. 2. Neh. xii. 1.  
<sup>13</sup> Lev. xx. 20, 21.  
<sup>14</sup> Jer. xxii. 30.  
<sup>15</sup> 2 Kgs xiv. 25.  
<sup>16</sup> Jer. xxxvii. 2.  
<sup>17</sup> Jer. xxxvii. 2.  
<sup>18</sup> Jer. xxxvii. 2.  
<sup>19</sup> Jer. xxxvii. 2.  
<sup>20</sup> Jer. xxxvii. 2.  
<sup>21</sup> Jer. xxxvii. 2.

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2 Thus speaketh the  
LORD of hosts, saying,  
This people say, The time

is not come the time that  
the LORD's house should  
be built.

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of David; not, of the line of the kings of Judah. Neri married, one must suppose, a daughter of Assir, son of <sup>1</sup>Jeconiah whose grandson Shealtiel was; and Zerubbabel was the own son of Pedaiiah, the brother of Shealtiel, as whose son he was in the legal genealogy inscribed, according to the law as to those who die childless<sup>2</sup>; or as having been adopted by Shealtiel being himself childless, as Moses was called the son of the daughter of Pharaoh<sup>3</sup>. So broken was the line of the unhappy Jehoiachin, two thirds of whose own life was passed in the prison<sup>4</sup>, into which Nebuchadnezzar cast him.

*Governor of Judah.* The foreign name<sup>5</sup> betokens that the civil rule was now held from a foreign power, although Cyrus shewed the Jews the kindness of placing one of themselves, of royal extraction also, as his deputy over them. The lineage of David is still in authority, connecting the present with the past, but the earthly kingdom had faded away. Under the name *Sheshbazzar* Zerubbabel is spoken of both as the prince<sup>6</sup> and the governor<sup>7</sup> of Judah. With him is joined *Joshuah the son of Josedech, the high priest*, whose father went into captivity<sup>8</sup>, when his grandfather Seraiah was slain by Nebuchadnezzar<sup>9</sup>. The priestly line also is preserved. Haggai addresses these two, the one of the royal, the other of the priestly, line, as jointly responsible for the negligence of the people; he addresses the people only through them. Together, they are types of Him, the true King and true Priest, Christ Jesus, Who by the Resurrection raised again the true temple, His Body, after it had been destroyed<sup>10</sup>.

2. Thus speaketh the Lord of hosts, saying, This people say. Not Zerubbabel or Joshuah, this people. He says not, *My people*, but reproachfully *this people*, as, in acts, disowning Him, and so deserving to be disowned

by Him. *The time is not come*, lit. *It is not time to come, time for the house of the Lord to be built*<sup>11</sup>. They might yet sit still; the time for them to come was not yet; for not yet was the time for the house of the Lord to be built. Why it was not time, they did not say. The government did not help them; the original grant by Cyrus<sup>12</sup> was exhausted; the Samaritans hindered them, because they would not own them, (amid their mishmash of worship, *worshiping*, our Lord tells them, they <sup>13</sup>*know not what*), as worshippers of the same God. It was a bold excuse, if they said, that the 70 years during which the temple was to lie waste, were not yet ended. The time had long since come, when, 16 years before, Cyrus had given command that the house of God should be built. The prohibition to build, under Artaxerxes or Pseudo-Smerdis, applied directly to the city and its walls, not to the temple, except so far as the temple itself, from its position, might be capable of being used as a fort, as it was in the last siege of Jerusalem. Yet in itself a building of the size of the temple, apart from outer buildings, could scarcely so be used. The prohibition did not hinder the building of stately private houses, as appears from Haggai's rebuke. The hindrances also, whatever they were, had not begun with that decree. Any how the death of Pseudo-Smerdis had now, for a year, set them free, had they had any zeal for the glory and service of God. Else Haggai had not blamed them. God, knowing that He should bend the heart of Darius, as He had that of Cyrus, requires the house to be built without the king's decree. It was built in faith, that God would bring through what He had enjoined, although outward things were as adverse now as before. And what He commanded He prospered<sup>14</sup>.

There was indeed a second fulfillment of

<sup>11</sup> Chr. iii. 17-19.

<sup>2</sup> Deut. xxiii. 5-10.

<sup>3</sup> Ex. ii. 10.

<sup>4</sup> Jer. iii. 31.

<sup>5</sup> See in Daniel the prophet pp. 570-572. Keil advances a conjecture of Spiegel, "that *pecah* is from *pavan*, 'protector' (from *pd*) which in Sanskrit and old Persian occurs in compounds as *Kshatrapavan*, Satrap, but in the Avesta occurs in the abridged form *pavan*. Thence might be developed *pagan*, as *dregat* from *drevat*, *hugda* from *huo-da*." Max Müller kindly informs me; "Phonetically *pavan* could hardly become *pagan*, and even this would still be considerably different from *pecah*. The insertion of a *g* before a *v* in Zend is totally anomalous. It rests entirely on the uncertain identification of *dregant*, 'bad,' with *drevant*, for in the second instance, *huo-da* is much more likely a corruption of *hugda*, than *vice versa*. *Pavan* in Zend would mean, protector, but like the Sanskrit *pavan*, it occurs only at the end of compounds. The one passage, quoted in support of its occurring as a

separate noun, seems to me to contain an etymological play, where *pavdo* is used as an independent noun in order to explain the two compounds, *pacca-pavdo* and *para-pavdo*, i.e., protecting behind and protecting in front, as if we were to say, 'he is a *tector*, both as a *pro-tector* and *sub-tector*.'

<sup>6</sup> Ezr. i. 8. In relation to Cyrus, he is called by his Persian name *Sheshbazzar*, by which name he is mentioned in Tatnai's letter to Darius, as having been commissioned by Cyrus to rebuild the temple and as having done so (Ezr. vi. 14-16) while, in the history of the restoration, he is related to have done it under his domestic name Zerubbabel. On these changes of names by their masters, see Daniel the Prophet p. 16.

<sup>7</sup> Ezr. v. 14.

<sup>11</sup> Chr. vi. 15.

<sup>12</sup> Kgs xxv. 12-21.

<sup>13</sup> S. Jer.

<sup>14</sup> The first sentence being left incomplete, for,

<sup>11</sup> It is not time to come to build the Lord's house.<sup>12</sup>

<sup>12</sup> Ezr. iii. 7.

<sup>13</sup> S. John iv. 22.

<sup>14</sup> Ezr. v. vi.

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3 Then came the word  
of the LORD \*by Haggai

\* Esra 5. 1.

the prophet saying,

\*2 Sam. 7. 2.

4 'Is it time for you, O

Ps. 132. 3, &c.

ye, to dwell in your ceiled

houses, and this house *lie*  
waste?

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5 Now therefore thus† Heb. *Set your heart on your ways.*  
saith the LORD of hosts;

† \* Consider your ways.

\* Lam. 3. 40.  
ver. 7.

seventy years, from the destruction of the temple by Nebuchadnezzar B. C. 586, to its consecration in the 6th year of Darius B. C. 516. But this was through the wilfulness of man, prolonging the desolation decreed by God, and Jeremiah's prophecy relates to the people not to the temple.

"1 The prophet addresses his discourse to the chiefs [in Church and state] and yet accuses directly, not their listlessness but that of the people, in order both to honor them before the people and to teach that their sins are to be blamed privately not publicly, lest their authority should be injured, and the people incited to rebel against them; and also to shew that this fault was directly that of the people, whom he reproves before their princes, that, being openly convicted before them, it might be ashamed, repent, and obey God; but that indirectly this fault touched the chiefs themselves, whose office it was to urge the people to this work of God."

"2 For seldom is the Prince free from the guilt of his subjects, as either assenting to, or winking at them, or not coercing them, though able."

Since also Christians are the temple of God, all this prophecy of Haggai is applicable to them. "3 When thou seest one who has lapsed thinking and preparing to build through chastity the temple which he had before destroyed through passion, and yet delaying day by day, say to him, 'Truly thou also art of the people of the captivity, and sayest, *The time is not yet come for building the house of the Lord.*' Whoso has once settled to restore the temple of God, to him every time is suited for building, and the prince, Satan, cannot hinder, nor the enemies around. As soon as being thyself converted, thou callest upon the name of the Lord, He will say, *Behold Me.*" "4 To him who willeth to do right, the time is always present; the good and right-minded have power to fulfill what is to the glory of God, in every time and place."

3. And the word of the Lord came. "1 Before, he prophesied nothing, but only recited the saying of the people; now he refutes it in his prophecy, and repeats, again and again, that he says this not of himself, but from the mind and mouth of God." It is

characteristic of Haggai to inculcate thus frequently, that his words are not his own, but the words of God. 'Yet "1 the prophets, both in their threats and prophecies, repeat again and again, *Thus saith the Lord*, teaching us, how we should prize the word of God, hang upon it, have it ever in our mouth, reverence, ruminate on, utter, praise it, make it our continual delight.'

4. *Is it time for you, [you<sup>5</sup>], being what you are, the creatures of God, to dwell in your ceiled houses<sup>6</sup>, more emphatically, in your houses, and those ceiled, probably with costly woods, such as cedar<sup>7</sup>. But where then was the excuse of want of means? They imitated, in their alleged poverty, what is spoken of as magnificent in their old kings, Solomon and Shallum, but not having, as Solomon first did, covered the house of God with beams and rows of cedar.* "3 Will ye dwell in houses artificially adorned, not so much for use as for delight, and shall My dwelling-place, wherein was the Holy of holies, and the Cherubim, and the table of shew-bread, be bestrewn with rains, desolated in solitude, scorched by the sun?"

"4 With these words carnal Christians are reproved, who have no glow of zeal for God, but are full of self-love, and so make no effort to repair, build, or strengthen the material temples of Christ, and houses assigned to His worship, when aged, ruinous, decaying or destroyed, but build for themselves curious, voluptuous, superfluous dwellings. In these the love of Christ gloweth not; these Isaiah threateneth, *Woe to you who join house to house and field to field, and regard not the work of the Lord!*"

To David and Solomon the building of God's temple was their heart's desire; to early Christian Emperors, to the ages of faith, the building of Churches; now mostly, owners of lands build houses for this world's profit, and leave it to the few to build in view of eternity, and for the glory of God.

5. And now, thus saith the Lord of hosts; Consider, [lit. *set your heart upon*] your ways, what they had been doing, what they were doing, and what those doings had led to, and would lead to. This is ever present to the mind of the prophets, as speaking God's words, that our acts are not only ways in

<sup>1</sup> Lap.

<sup>2</sup> A Castro from Alb.

<sup>3</sup> S. Jer.

<sup>4</sup> S. Cyr.

<sup>5</sup> לָכֵן אַתֶּם, the pers. pron. repeated emphatically.

<sup>6</sup> The force of כְּסֻפֹּתֵי in appos. to בָּתֵּיכֶם.

<sup>7</sup> כִּסְפֵּי כֶסֶד 1 Kgs vii. 6, 7. Jer. xxii. 14.

<sup>8</sup> 1 Kgs vi. 2. יִסְפֵּן.

<sup>9</sup> Dion.

<sup>10</sup> Is. v. 8, 12.



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6 Ye have <sup>s</sup>sown much,  
and bring in little; ye eat,  
but ye have not enough;  
ye drink, but ye are not  
filled with drink; ye clothe

<sup>a</sup> Deut. 28. 33.  
Hos. 4. 10.  
Mic. 6. 14, 15.  
ch. 2. 18.

which we go, each day of life being a continuance of the day before; but that they are ways which lead somewhat in God's Providence and His justice; to some end of the way, good or bad. So God says by Jeremiah, <sup>1</sup>I set before you the way of life and the way of death; and David, <sup>2</sup>Thou wilt shew me the path of life, where it follows, In Thy Presence is the fullness of joy and at Thy Right Hand there are pleasures for evermore; and Solomon, <sup>3</sup>Reproofs of instruction are the way of life; and, he is in <sup>4</sup>the way of life who keepeth instruction; and he who forsaketh rebuke, erreth; and, <sup>5</sup>The way of life is above to the wise, that he may depart from hell beneath; and of the adulterous woman, <sup>6</sup>Her house are the ways of hell, going down to the chambers of death; and <sup>7</sup>her feet go down unto death; her steps take hold on hell; lest thou shouldest ponder the path of life. Again, <sup>8</sup>There is a way that seemeth right unto a man, and the end thereof are the ways of death; and contrariwise, <sup>9</sup>The path of the righteous is a shining light, shining more and more until the midday. <sup>10</sup>The ways of darkness are the ways which end in darkness; and when Isaiah says, <sup>11</sup>The way of peace hast thou not known, he adds, whosoever goeth therein shall not know peace. They who choose not peace for their way, shall not find peace in and for their end.

On these your ways, Haggai says, set your hearts, not thinking of them lightly, nor giving a passing thought to them, but fixing your minds upon them; as God says to Satan, <sup>12</sup>Hast thou set thy heart on My servant Job? and God is said to set His eye or His face upon man for good <sup>13</sup>or for evil <sup>14</sup>. He speaks also, not of setting the mind, applying the understanding, giving the thoughts, but of setting the heart, as the seat of the affections. It is not a dry weighing of the temporal results of their ways, but a loving dwelling upon them; for repentance without love is but the gnawing of remorse.

<sup>15</sup>Set your heart on your ways; i. e., your affections, thoughts, works, so as to be circumspect in all things; as the Apostle says, <sup>16</sup>Do nothing without forethought, i. e., without previous judgment of reason; and Solomon, <sup>17</sup>Let thine eyes look right on, and let thine

<sup>1</sup> Jer. xxi. 8.

<sup>4</sup> Ib. x. 17.

<sup>7</sup> Ib. v. 5, 6.

<sup>10</sup> Ib. iv. 18.

<sup>13</sup> Job i. 8.

<sup>16</sup> Dion.

<sup>2</sup> Ps. xvi. 11.

<sup>5</sup> Ib. xv. 24.

<sup>8</sup> Ib. xiv. 12.

<sup>10</sup> Ib. ii. 13.

<sup>13</sup> Jer. xxiv. 6.

<sup>16</sup> 1 Tim. v. 21.

<sup>3</sup> Pr. vi. 23.

<sup>6</sup> Ib. vii. 27.

<sup>9</sup> Ib. xiv. 12.

<sup>12</sup> Is. lix. 8.

<sup>15</sup> Ib. xxi. 10.

<sup>17</sup> Pr. iv. 25.

you, but there is none  
warm; and <sup>1</sup>he that earn-

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eth wages earneth wages <sup>1</sup>Zech. 8. 10.  
to put it into a bag <sup>†</sup>with <sup>†</sup>Hab. pierced  
holes. through.

eyelids look straight before thee; and the son of Sirach, <sup>18</sup>Son, do nothing without counsel and when thou hast done it thou wilt not repent. For since, according to a probable proposition, nothing in human acts is indifferent, i. e., involving neither good nor ill deserts, they who do not thus set their hearts upon their ways, do they not daily incur well-nigh countless sins, in thought, word, desire, deed, yea and by omission of duties? Such are all fearless persons who heed not to fulfill what is written, <sup>19</sup>Keep your heart with all watchfulness.

<sup>20</sup>He sows much to his own heart, but brings in little, who by reading and hearing knows much of the heavenly commands, but by negligence in deeds bears little fruit. He eats and is not satisfied, who, hearing the words of God, coveteth the gains or glory of the world. Well is he said not to be satisfied, who eateth one thing, hungereth after another. He drinks and is not inebriated, who inclineth his ear to the voice of preaching, but changeth not his mind. For through inebriation the mind of those who drink is changed. He then who is devoted to the knowledge of God's word, yet still desireth to gain the things of the world, drinks and is not inebriated. For were he inebriated, no doubt he would have changed his mind and no longer seek earthly things, or love the vain and passing things which he had loved. For the Psalmist says of the elect, <sup>21</sup>they shall be inebriated with the richness of Thy house, because they shall be filled with such love of Almighty God, that, their mind being changed, they seem to be strangers to themselves, fulfilling what is written, <sup>22</sup>If any will come after Me, let him deny himself.

6. Ye have sown much. The prophet expresses the habitualness of these visitations by a vivid present. He marks no time and so expresses the more vividly that it was at all times. It is one continually present evil. Ye have sown much and there is a bringing in little; there is eating and not to satisfy; there is drinking and not to exultate; there is clothing and not to be warm <sup>23</sup>. It is not for the one or the other years, as, since the first year of Darius Hystaspis; it is one continued

<sup>18</sup> Ecclus. xxxii. 10. Vulg.

<sup>20</sup> S. Greg. in Ezek. Hom. i. 10. n. 7. Opp. i. 1266.

<sup>21</sup> Ps. xxxvi. 8.

<sup>22</sup> S. Matt. xvi. 24.

<sup>23</sup> לֹחֵם לֵי. The לֵי is not pleonastic, but from the impersonal לֹחֵם 1 Kgs i. 1, 2. Eccl. iv. 11. (bis).

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7 ¶ Thus saith the LORD  
of hosts; Consider your  
ways.

visitation, coordinate with one continued negligence. As long as the sin lasted, so long the punishment. The visitation itself was twofold; impoverished harvests, so as to supply less sustenance; and various indisposition of the frame, so that what would, by God's appointment in nature, satisfy, gladden, warm, failed of its effect. *And he that labor-eth for hire, gaineth himself hire into a bag full of holes* [lit. perforated]. The labor pictured is not only fruitless, but wearisome and vexing. There is a seeming result of all the labor, something to allure hopes; but forthwith it is gone. The heathen assigned a like baffling of hope as one of the punishments of hell. "Better and wiser to seek to be blessed by God, Who bestoweth on us all things. And this will readily come to those who choose to be of the same mind with Him and prefer what is for His glory to their own. For so saith the Saviour Himself to us, *Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.*"

"He loses good deeds by evil acts, who takes account of his good works, which he has before his eyes, and forgets the faults which creep in between; or who, after what is good, returns to what is vain and evil."

"Money is seen in the pierced bag, when it is cast in, but when it is lost, it is not seen. They then who look how much they give, but do not weigh how much they gain wrongly, cast their rewards into a pierced bag. Looking to the Hope of their confidence they bring them together; not looking, they lose them."

"They lose the fruit of their labor, by not persevering to the end, or by seeking human praise, or by vain glory within, not keeping spiritual riches under the guardianship of humility. Such are vain and unprofitable men, of whom the Saviour saith, *Verily I say unto you, they have their reward.*"

8. Go up into the mountain. Not Mount Lebanon, whence the cedars had been brought

8 Go up to the moun-  
tain, and bring wood, and  
build the house; and I will

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for the first temple; whence also Zerubbabel and Joshua had procured some out of Cyrus' grant<sup>31</sup>; at the first return from the captivity. They were not required to buy, expend, but simply to give their own labor. They were themselves to go up to the mountain, i. e. the mountainous country where the trees grew, and bring them. So, in order to keep the feast of tabernacles, Ezra made a proclamation<sup>32</sup> in all their cities and in Jerusalem, go ye up to the mountain and bring leafy branches of vines, olives, myrtles, palms. The palms, anyhow, were timber. God required not goodly stones, such as had been already used, and such as hereafter, in the temple which was built, were the admiration even of disciples of Jesus<sup>33</sup>, but which were, for the wickedness of those who rejected their Saviour, not to be left, one stone upon another. He required not costly gifts, but the heart. The neglect to build the temple was neglect of Himself, Who ought to be worshiped there. His worship sanctified the offering; offerings were acceptable, only if made with a free heart.

And I will have pleasure in it. God, Who has declared that He has no<sup>34</sup> pleasure in thousands of rams, or ten thousands of rivers of oil, had delight in<sup>35</sup> them that feared Him, that are upright in their way<sup>36</sup>, that deal truly<sup>37</sup>, in the prayer of the upright<sup>38</sup>; and so in the temple too, when it should be built to His glory.

And will be glorified<sup>39</sup>. God is glorified in man, when man serves Him; in Himself, when He manifests aught of His greatness; in His great doings to His people<sup>40</sup>, as also in the chastisement of those who disobey Him<sup>41</sup>. God allows that glory, which shines ineffably throughout His creation, to be obscured here through man's disobedience, to shine forth anew on his renewed obedience. The glory of God, as it is the end of the creation, so is it His creature's supreme bliss. When God is really glorified, then can He shew forth His glory, by His grace and acceptance. "The glory of God is our glory."

<sup>1</sup> S. Cyr.

<sup>2</sup> S. Matt. vi. 33.

<sup>3</sup> Lap.

<sup>4</sup> S. Greg. Reg. Past. iii. 21. fin. Opp. II. 63.

<sup>5</sup> Dion.

<sup>6</sup> S. Matt. vi. 2.

<sup>7</sup> Ezr. iii. 7.

<sup>8</sup> Neh. viii. 15.

<sup>9</sup> S. Matt. xxiv. 1. <sup>10</sup> Mic. vi. 7. <sup>11</sup> Ps. cxlvii. 11.

<sup>12</sup> Pr. xi. 20.

<sup>13</sup> Ib. xii. 22.

<sup>14</sup> Ib. xv. 8.

<sup>15</sup> There is no ground for the Kri וְאֵינִי מְבֹרָךְ, and so should I be glorified or honored. It is a positive promise that God would shew forth His glory, as in וְאֵינִי מְבֹרָךְ immediately before. God says, "do this, and I will do that." Comp. Zech. i. 3. Of 55 instances which Böttcher (Lehrb. n. 955. c.) gives of וְ, after the imperative, 51 relate to some wish of the human agent; 4 only relate to God. Deut. v.

<sup>31</sup> "stand here by Me, וְאֵינִי מְבֹרָךְ, that I may speak unto thee;" Is. xli. 22, 23. Irony, including men, "that we may consider and know; that we may know;" Ps. i. 7. "hear Me and I would speak, and testify;" Mal. iii. 7. "Return to Me and I would return unto you;" the return of the creature being a condition that God could return to it. On the other hand the Ch. Lam. v. 21, "Turn Thou us unto Thee, וְשׁוּבוּ, and we will return" expresses the absolute will to return; Ruth iv. 4, "tell me, וְאֵינִי מְבֹרָךְ, and I shall know," the certainty of the knowledge, upon which Boaz would act.

<sup>32</sup> Is. xxvii. 15; xlii. 23, lx. 21, lxi. 3.

<sup>33</sup> Ex. xiv. 4. Ezek. xxviii. 22.

<sup>34</sup> S. Aug. Serm. 380, n. 6.

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take pleasure in it, and I will be glorified, saith the LORD.

\* ch. 2. 16.

9 \* Ye looked for much, and, lo, it came to little; and when ye brought it

The more sweetly God is glorified, the more it profits us: yet not our profit, but the glory of God is itself our end; so the prophet closes in that which is our end, *God will be glorified.*

"1 Good then and well-pleasing to God is zeal in fulfilling whatever may appear necessary for the good condition of the Church and its building-up, collecting the most useful materials, the spiritual principles in inspired Scripture, whereby he may secure and ground the conception of God, and may shew that the way of the Incarnation was well-ordered, and may collect what appertains to accurate knowledge of spiritual erudition and moral goodness. Nay, each of us may be thought of, as the temple and house of God. For Christ dwelleth in us by the Spirit, and we are temples of the living God, according to the Scripture<sup>2</sup>. Let each then build up his own heart by right faith, having the Saviour as the precious foundation. And let him add thereto other materials, obedience, readiness for anything, courage, endurance, continence. So being framed together by that which every joint supplieth, shall we become a holy temple, a habitation of God through the Spirit<sup>3</sup>. But those who are slow to faith, or who believe but are sluggish in shaking off passions and sins and worldly pleasure, thereby cry out in a manner, *The time is not come to build the house of the Lord.*"

9. Ye looked, lit. a looking; as though he said, it has all been one looking, for much, for increase, the result of all sowing in the way of nature: and behold it came to little, i. e. less than was sown; as Isaiah denounced to them of old by God's word, *the seed of a homer shall yield an ephah*, i. e. one tenth of what was sown. And ye brought it home, and I blew upon it, so as to disperse it, as, not the wheat, but the chaff is blown before the wind. This, in whatever way it came to pass, was a further chastisement of God. The little seed which they brought in lessened through decay or waste. Why? saith the Lord of hosts. God asks by his prophet, what He asks in the awakened conscience. <sup>5</sup> God with rebukes

home, 'I did || blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

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1 ch. 2. 17.  
1 Or, blow it away.

*chastens man for sin.* Conscience, when alive, confesses for what sin; or it asks itself, if memory does not supply the special sin. Unawakened, it murmurs about the excess of ruin, the drought, the blight, the mildew, and asks, not itself, why, in God's Providence, these inflictions came in these years? They felt doubtless the sterility in contrast with the exceeding prolificness of Babylonia<sup>6</sup>, as they contrasted the *light bread*<sup>7</sup>, the manna, with *the plenteousness of Egypt*. They ascribed probably their meagre crops (as we mostly do) to mere natural causes, perhaps to the long neglect of the land during the captivity. God forces the question upon their consciences, in that Haggai asks it in His Name, in Whose hands all powers stand, *saith the Lord of hosts*. They have not to talk it over among themselves, but to answer Almighty God, *why? That why? strikes into the inmost depths of conscience!*

*Because of My house which is waste, and ye run lit. are running, all the while, each to his own house*<sup>8</sup>. They were absorbed in their material interests, and had no time for those of God. When the question was of God's house, they stir not from the spot; when it is of their own concerns, they run. Our Lord says, *Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you*. Man reverses this, seeks his own things first, and God withholds His blessing.

"11 This comes true of those who prefer their own conveniences to God's honor, who do not thoroughly uproot self-love, whose penitence and devotion are shewn to be unstable; for on a slight temptation they are overcome. Such are they who are bold, self-pleasing, wise and great in their own eyes, who do not ground their conversation on true and solid humility."

"12 To those who are slow to fulfill what is for the glory of God, and the things whereby His house, the Church, is firmly stayed, neither the heavenly dew cometh, which enricheth hearts and minds, nor the fruitfulness of the earth; i. e. right action; not food nor wine nor use of oil. But they will be

<sup>1</sup> S. Cyr. <sup>2</sup> 2 Cor. vi. 16. <sup>3</sup> Eph. iv. 16, II. 21, 22.

<sup>4</sup> Is. v. 10.

<sup>5</sup> Ps. xxxix. 11.

<sup>6</sup> Herod. i. 183. Theophr. Hist. Plant. viii. 7. Berosus Fr. i. Strabo xvi. 1. 14. Pliny Nat. Hist. xviii. 17. Amm. Marc. xxiv. 9.

<sup>7</sup> Nu. xxi. 5.

<sup>8</sup> Ib. xi. 5.

<sup>9</sup> וָיָרַץ with ל is used of the direction whither a man goes; if used of an action, hastening to do it; as *runneth to evil* (Is. lix. 7, Pr. i. 16.) Here לָבֵיתוֹ cannot be "on account of his house," but to it, viz. for his business there.

<sup>10</sup> S. Matt. vi. 33.

<sup>11</sup> Dion.

<sup>12</sup> S. Cyr.

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10 Therefore <sup>the</sup> heaven upon you is stayed from dew, and the earth is stayed from her fruit.

11 And I <sup>am</sup> called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and

upon cattle, and <sup>upon</sup> all the labor of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the

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\* ch. 2. 17.  
† Ezra 5. 2.

<sup>1</sup> Lev. 26. 19.  
<sup>2</sup> Deut. 28. 23.  
<sup>3</sup> 1 Kin. 8. 35.  
<sup>4</sup> 1 Kin. 17. 1.  
<sup>5</sup> 2 Kin. 8. 1.

ever strengthless and joyless, unenriched by spiritual oil, and remain without taste or participation of the blessing through Christ."

10. Therefore, for you, on your account <sup>1</sup>; for your sins <sup>2</sup>. He points out the moral cause of the drought, whereas men think of this or that cause of the variations of the seasons, and we, e. g. take into our mouths Scripture-words, as *murrain of cattle*, and the like, and think of nothing less than why it was sent, or Who sent it. Haggai directs the mind to the higher Cause, that as they withheld their service from God, so, on their account and by His will, His creatures withheld <sup>3</sup> their service from them.

11. And I called for a drought upon the land. God called to the people and they would not hear. It is His ever-repeated complaint to them. I called unto you, and ye would not hear. He called to His inanimate creatures to punish them, and they obeyed. So Elisha tells the woman, whose son he had restored to life, *"The Lord hath called to the famine, and it shall also come to the land seven years."*

And upon men, in that the drought was oppressive to man. The Prophet may also allude to the other meaning of the word, "waste," "desolation." They had left the house of the Lord <sup>5</sup> waste, therefore God called for waste, desolation, upon them.

12. Then Zerubbabel, and all the remnant of the people, not, "the rest of people" but "the

remnant <sup>6</sup>," those who remained over from the captivity, the fragment of the two tribes, which returned to their own land, *hearkened unto the voice of the Lord.* This was the beginning of a conversion. In this one thing they began to do, what, all along, in their history, and most in their decay before the captivity they refused to do—obey God's word. So God sums up their history, by Jeremiah, *"I spake unto thee in thy prosperity, thou saidst, I will not hear. This is thy way from thy youth, that thou hearkenedst not unto My voice."* Zephaniah still more briefly, *"she hearkened not unto [any] voice."* Now in reference, it seems, to that account of their disobedience, Haggai says, using the self-same formula, *"they hearkened unto the voice of the Lord,"* according to the words of Haggai. They obeyed, not vaguely, or partly, but exactly, according to the words which the messenger of God spake.

And they feared the Lord. <sup>11</sup> Certainly the presence of the Divine Majesty is to be feared with great reverence. <sup>12</sup> The fear of punishment at times transports the mind to what is better, and the infliction of sorrows harmonizes the mind to the fear of God; and that of the Proverbs comes true, <sup>13</sup> *He that feareth the Lord shall be recompensed, and the fear of the Lord tendeth to life; and Wisdom, the fear of the Lord is honor and glory, and the fear of the Lord shall rejoice*

<sup>1</sup> As in Ps. xlv. 43.

<sup>2</sup> Jon.

<sup>3</sup> כָּלָא being everywhere transitive, and in this V. also, is probably transitive here.

<sup>4</sup> 2 Kgs vii. 1.

<sup>5</sup> חָרֵב, Hagg. i. 4, 9; חָרֵב, i. 11.

<sup>6</sup> This is the almost uniform usage of שְׁאֵרִית, "remnant which remains over," mostly after the rest have been destroyed or carried captive. See vol. i. on Am. i. 8; add, the remnant of Judah, Jer. xl. 11, xlii. 19, xliii. 5, xlv. 12, 14, of Israel, Zeph. iii. 13. Ez. xi. 13; whole remnant of the people, Jer. xii. 10; 16; of Ashdod, Jer. xxv. 20; of the coast of Caphtor, Ib. xlvii. 4; of their valley, Ib. 6; of the coast of the sea, Ez. xxv. 16; of the nations, Ib. xxxvi. 3, 4, 5; of the land, אֲרָצוֹ, Ib. xv. 9; of My people, Zeph. ii. 9;

of His heritage, Mi. vii. 18; thy remnant, Is. xiv. 30, Ez. v. 10; its remnant, Is. xlv. 17; their remnant, Jer. xv. 9; and of those who had actually returned, Zech. vii. 6, 11, 12. In two places in which it signifies "the rest" (Jer. xxxix. 3, 1 Chr. xii. 38.) it is at least the rest of a whole, already mentioned. A third only, Neh. vii. 72, is uncertain. The word is used almost exclusively by the prophets.

<sup>7</sup> Jer. xxii. 21.

<sup>8</sup> לֹא שָׁמְעָה בְּקוֹלִי. See Intro. to Zeph. p. 225.

<sup>9</sup> וַיִּשְׁמַע בְּקוֹלִי.

<sup>10</sup> This is the only place in which עַל דְּרָבִי is used.

<sup>11</sup> Dion.

<sup>12</sup> Ib. xix. 20.

<sup>13</sup> 8. Cyr.

<sup>14</sup> Ecclesi. i. 11.

<sup>15</sup> Pr. xlii. 13.

<sup>16</sup> Ib. 12.

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people did fear before the  
LORD,

13 Then spake Haggai  
the Lord's messenger in the  
LORD's message unto the  
people, saying, "I am with  
you, saith the Lord.

14 And 'the Lord

1 Matt. 28. 20.  
Rom. 8. 31.

2 Chr. 36. 22.  
Ezra 1. 1.

the heart, and giveth joy and gladness and a long  
life. See how gently and beseechingly God  
smites us."

"1 See how the lovingkindness of God  
forthwith goes along with all changes for the  
better. For Almighty God changes along  
with those who will to repent, and promises  
that He will be with them; which what can  
equal? For when God is with us, all harm  
will depart from us, all good come in to us."

13. And Haggai, the Lord's messenger.  
Malachi, whose own name was framed to ex-  
press that he was the Lord's messenger, and  
Haggai alone use the title, as <sup>2</sup>the messenger  
of the Lord of hosts, and prophecies of  
John Baptist as <sup>3</sup>the messenger of the Lord,  
who should go before His face. Haggai, as he  
throughout repeats that his words were God's  
words, frames a new word<sup>4</sup>, to express, in  
the language of the New Testament<sup>5</sup>; that  
he had an embassy from God; in the Lord's  
message.

I am with you. All the needs and longings  
of the creature are summed up in those two  
words, I with-you. "Who art Thou and who  
am I? Thou, He Who Is; I, he who am  
not;" nothing, yea worse than nothing. Yet  
if <sup>6</sup>God be for us, S. Paul asks, who can be  
against us? Our Blessed Lord's parting  
promise to the Apostles, and in them to the  
Church, was, <sup>7</sup>Lo I am with you always, even to  
the end of the world. The all-containing assur-  
ance goes beyond any particular promise of  
aid, as, <sup>8</sup>"I will help you, and will protect  
you, so that your building shall have its com-  
pletion." This is one fruit of it; <sup>9</sup>"since  
I am in the midst of you, no one shall be  
able to hinder your building." But, more  
widely, the words bespeak His presence in  
love, Who knows all our needs, and is Al-  
mighty to support and save us in all. So  
David says, <sup>10</sup>when I walk through the valley of  
the shadow of death, I will fear no evil; for

1 S. Cyr.  
מלאכות.

2 Rom. viii. 31.  
3 Dion.

4 Mal. ii. 7.

5 S. Jer.

6 Ib. iii. 1.

7 2 Cor. v. 20.

8 S. Matt. xxviii. 20.  
9 Ps. cxlii. 4.

stirred up the spirit of Ze-  
rubbabel the son of Sheal-  
tiel, <sup>1</sup>governor of Judah,  
and the spirit of Joshua  
the son of Josedech, the  
high priest, and the spirit  
of all the remnant of the  
people; <sup>2</sup>and they came

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\* ch. 2. 21.

\* Ezra 5. 2, 8.

Thou art with me: and God says by another,  
<sup>11</sup>I will be with him in trouble, and by Isaiah,  
<sup>12</sup>When thou passest through the waters, I will be  
with thee.

14. And the Lord stirred up the spirit. The  
words are used of any strong impulse from  
God to fulfill His will, whether in those who  
execute His will unknowingly as Pul<sup>13</sup>, to  
carry off the trans-Jordanic tribes, or the  
Philistines and Arabians against Jehoram<sup>14</sup>,  
or the Medes against Babylon<sup>15</sup>; or know-  
ingly, as of Cyrus to restore God's people and  
rebuild the temple<sup>16</sup>, or of the people them-  
selves to return<sup>17</sup>. <sup>18</sup>"The spirit of Zerub-  
babel and the spirit of Joshua were stirred,  
that the government and priesthood may  
build the temple of God: the spirit of the  
people too, which before was asleep in them;  
not the body, not the soul, but the spirit,  
which knoweth best how to build the temple  
of God." <sup>19</sup>"The Holy Spirit is stirred  
up in us, that we should enter the house  
of the Lord, and do the works of the  
Lord."

<sup>20</sup>"Again, observe that they did not set  
themselves to choose to do what should please  
God, before He was with them and stirred  
up their spirit. We shall know hence also,  
that although one choose zealously to do  
good and be in earnest therein, yet he will  
accomplish nothing, unless God be with him,  
raising him up to dare, and sharpening him  
to endure, and removing all torpor. For so  
the wondrous Paul says of those entrusted  
with the divine preaching, <sup>21</sup>I labored more  
abundantly than they all, yet added very wisely,  
yet not I, but the grace of God which was with  
me, and the Saviour Himself saith to the  
holy Apostles, <sup>22</sup>Without Me ye can do nothing.  
For He is our desire, He, our courage to any  
good work; He our strength, and, if He is  
with us, we shall do well, <sup>23</sup>building ourselves  
to a holy temple, a habitation of God in the  
Spirit; if He depart and withdraws, how  
should any doubt, that we should fail, over-  
come by sluggishness and want of courage?"

11 Ib. xci. 15.

12 2 Chr. xxi. 16.

13 Ezr. i. 1.

14 S. Cyr.

15 2 S. John xv. 6.

16 Is. xliii. 2.

17 Ib. 5.

18 1 Chr. v. 28.

19 Jer. ii. 11.

20 ap. Lap.

21 1 Cor. xv. 11.

22 Eph. ii. 21, 22.

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and did work in the house of the LORD of hosts, their God.

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

## CHAPTER II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *In the type of holy things and unclean he sheweth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the seventh month, in the one and twentieth

day of the month, came the word of the LORD † by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 *Who is left among you that saw this house in her first glory? and how do ye see it now? <sup>b</sup> is it not in your eyes in comparison of it as nothing?*

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† Heb. *by the hand of.*

<sup>a</sup> Ezra 3. 12.

<sup>b</sup> Zech. 4. 10.

15. In the four and twentieth day of the month. The interval of twenty-three days must have been spent in preparation, since the message came on the first of the month, and the obedience was immediate.

II. 1. In the seventh month, in the one and twentieth day of the month. This was the seventh day of the feast of tabernacles<sup>1</sup>, and its close. The eighth day was to be a sabbath, with its <sup>2</sup>holy convocation, but the commemorative feast, the dwelling in booths, in memory of God's bringing them out of Egypt, was to last seven days. The close then of this feast could not but revive their sadness at the glories of their first deliverance by God's mighty hand and outstretched arm, and their present fewness and poverty. This depression could not but bring with it heavy thoughts about the work, in which they were, in obedience to God, engaged; and that, all the more, since Isaiah and Ezekiel had prophesied of the glories of the Christian Church under the symbol of the temple. This despondency Haggai is sent to relieve, owning plainly the reality of its present grounds, but renewing, on God's part, the pledge of the glories of this second temple, which should be thereafter.

3. *Who is left among you?* The question implies that there were those among them, who had seen the first house in its glory, yet but few. When the foundations of the first temple were laid, there were many. <sup>3</sup> Many of the priests and Levites and chief of the fa-

thers, ancient men, that had seen the first house, when the foundations of this house were laid before their eyes, wept with a loud voice. Fifty-nine years had elapsed from the destruction of the temple in the eleventh year of Zedekiah to the first of Cyrus; so that old men of seventy years had seen the first temple, when themselves eleven years old. In this second of Darius seventy years had passed, so that those of 78 or 80 years might still well remember it. Ezra's father, Seraniah, was slain in the eleventh year of Zedekiah; so he must have been born at latest a few months later; yet he lived to the second of Artaxerxes.

*Is not such as it is<sup>4</sup>, as nothing?* Beside the richness of the sculptures in the former temple, everything, which admitted of it, was overlaid with gold; <sup>5</sup> Solomon overlaid the whole house with gold, until he had finished all the house, the whole altar by the oracle, the two cherubim, the floor of the house, the doors of the holy of holies and the ornaments of it, the cherubims thereon and the palm trees he covered with gold fitted upon the carved work; <sup>6</sup> the altar of gold and the table of gold, whereupon the shewbread was, the ten candlesticks of pure gold, with the flowers and the lamps and the tongs of gold, the bowls, the snuffers and the basins and the spoons and the censers of pure gold, and hinges of pure gold for all the doors of the temple. <sup>7</sup> The porch that was in the front of the house, twenty cubits broad and 120 cubits high, was overlaid within with pure gold; the house

<sup>1</sup> Lev. xxiii. 34, 36, 40-42.

<sup>2</sup> Ib. 36, 39.

<sup>3</sup> Ezr. iii. 12.

<sup>4</sup> Such is probably the force of *כמוך כפרעו* [Gen. xlv. 18] "one such as thou is like Pharaoh," and perhaps *כמדור*, Ex. ix. 18, and

*אשר כמוך*, 2 Sam. ix. 8. *הוא כאין* (which Ewald says older writers would have used) would have been weaker.

<sup>5</sup> 1 Kgs vi. 22, 28, 30, 32, 35.

<sup>6</sup> Ib. vii. 48-50.

<sup>7</sup> 2 Chr. iii. 4-6.

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4 Yet now <sup>o</sup> be strong,  
O Zerubbabel, saith the  
LORD; and be strong, O  
Joshua, son of Josedeck;  
the high priest; and be  
strong, all ye people of the

land, saith the LORD, and  
work: for I am with you,  
saith the LORD of hosts:

5 <sup>a</sup> According to the <sup>a</sup> Ex. 29. 45, 46.  
word that I covenanted  
with you when ye came

glisfened with precious stones; and the gold (it is added) was gold of Parvaim, a land distant of course and unknown to us. Six hundred talents of gold (about £4,320,000<sup>1</sup>) were employed in overlaying the Holy of holies. The upper chambers were also of gold; the weight of the nails was fifty shekels of gold.

4. Yet now be strong—and work. They are the words with which David exhorted Solomon his son to be earnest and to persevere in the building of the first temple. <sup>2</sup> Take heed now, for the Lord hath chosen thee to build an house for the sanctuary: be strong and do. <sup>3</sup> Be strong and of good courage, and do. This combination of words occurs once only elsewhere<sup>4</sup>, in Jehoshaphat's exhortation to the <sup>5</sup> Levites and priests and chiefs of the fathers of Israel, whom he had set as judges in Jerusalem. Haggai seems then to have adopted the words, with the purpose of suggesting to the down-hearted people, that there was need of the like exhortation, in view of the building of the former temple, whose relative glory so depressed them. The word *be strong* (elsewhere rendered, *be of good courage*) occurs commonly in exhortations to persevere and hold fast, amid whatever obstacles<sup>6</sup>.

5. The words which I covenanted. The words stand more forcibly, because abruptly<sup>7</sup>. It is an exclamation which cannot be forced

into any grammatical relation with the preceding. The more exact idiom would have been "Remember," "take to heart." But the Prophet points to it the more energetically, because he casts it, as it were, into the midst, not bound up with any one verb. This would be the rather done in speaking to the people, as David to his followers<sup>8</sup>. That which the Lord hath given us and hath preserved us and given the company against us into our hands / i. e. "Would you deal thus with it?" The abrupt form rejects it as shocking. So here, The word which I covenanted with you, i. e. this, I will be with you, was the central all-containing promise, to which God pledged Himself when He brought them out of Egypt. He speaks to them as being one with those who came up out of Egypt, as if they were the very persons. The Church, ever varying in the individuals of whom it is composed, is, throughout all ages, in God's sight, one; His promises to the fathers are made to the children in them. So the Psalmist says, There (at the dividing of the Red Sea and the Jordan) do we rejoice in Him, as if present there; and our Lord promises to the Apostles, <sup>9</sup> I am with you always even to the end of the world, by an ever-present Presence with them and His Church founded by them in Him.

<sup>1</sup> Reckoning the silver shekel at 2s., the talent of silver, = 3000 shekels, would be £300; reckoning the gold talent, as, in weight, double the silver talent, and the relation of gold to silver as 12 to 1, (H. W. Poole in Smith Bibl. Dict. p. 1734, 1735,) the gold talent would be £300 x 24, = £7,200; and 600 gold talents £4,320,000. This would not be so much as Solomon imported yearly, 666 talents = £4,795,200.

<sup>2</sup> 1 Chr. xxviii. 10.

<sup>3</sup> Ib. 20.

<sup>4</sup> 2 Chr. xix. 11.

<sup>5</sup> Ib. 8.

<sup>6</sup> Gesenius (v. חזק) refers to the following; 2 Sam. x. 12, (Joab to Abishai in the war with the Syrians); 2 Chr. xxv. 8, (the prophet to Amasiah); 2 Sam. xlii. 28 (Absalom to his servants about the murder of Amnon); Ps. xxvii. 14, xxi. 25, (with the corresponding promise that God would establish their hearts); Is. xli. 6, (in mockery of the laborious process of making an idol). It occurs also, supported by חזק Jos. I. 6, 7, 9, 18 (God's words to Joshua); Deut. xxxi. 7, (Moses to Joshua); Ib. 6, (to Israel); Josh. x. 25 (Joshua to the people); 2 Chr. xxxi. 7 (Hezekiah to the people); חזק itself is repeated Dan. x. 19. חזק חזק.

<sup>7</sup> Less probable seems to me, 1) To make חזק depend on עשו in v. 4, as Kim. A. E. a) on account of the idiom in 1 Chr., in which, as here, עשו stands absolutely, "do work;" b) Haggai is

exhorting them to this one work of rebuilding the temple, not to obedience to the law generally; c) he speaks of what God had promised them, not of their duties to God. 2) To supply חזק "remember," or any like word, is arbitrary, unless it means that we should fill up the meaning by some such word. 3) To construe, "Remember the word which I covenanted with you, fear not" (Ew.); a) gives undue prominence to the absence of fear, which was one consequence of God's covenant that He would be their God, they His people, not the covenant itself; b) Fear not, is elsewhere the counterpart and supplement of the exhortation, "be strong," 2 Chr. xxv. 8, Is. xxxv. 41. c) In Ex. xx. 20, (referred to by Ew.) "fear not" is only Moses' exhortation on occasion of the terrors of the manifestation of God on Mt. Sinai. 4) It is doubly improbable, that it, as well as רחוק, should be the subject of the sing. עקרו. The חזק ה' and the רחוק seem to be different constructions, in order to prevent this. Böttcher terms it, "an acc. abs. of the object," and cites Deut. xl. 2, Ezek. xlii. 7, xlvii. 17-19, ("unless one correct חזק for רחוק") Zech. viii. 17. (Lehrb. n. 518. c.)

<sup>8</sup> 1 Sam. xxx. 23, which Ewald compares, Lehrb. n. 329. a. p. 811, ed. 8, and in his Die Proph. iii. 183. Only he, not very intelligibly, makes it a sort of oath, By the word, By that which the Lord hath given us. But he suggests the like broken sentence Zech. vii. 7. <sup>a</sup> 8. Matt. xxviii. 20.

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out of Egypt, so ° my spirit  
remaineth among you:  
fear ye not.

6 For thus saith the LORD of hosts; 'Yet once; it is a little while, and 'I

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† ver. 21.  
Heb. 12. 26.  
‡ Joel 3. 16.

- Neh. 9. 20.  
Isa. 63. 11.

*My Spirit abideth among you, as the Psalmist says; 'they [the heavens] perish and Thou abidest; 'The counsel of the Lord standeth forever; 'His righteousness endureth forever. The Spirit of God is God the Holy Ghost, with His manifold gifts. Where He is, is all good. As the soul is in the body, so God the Holy Ghost is in the Church, Himself its life, and bestowing on all and each every good gift, as each and all have need. As St. Paul says of the Church of Christ; 'There are diversities of gifts, but the same Spirit; and there are diversities of operations, but it is the same God, Who worketh all in all. All these worketh one and the self-same Spirit, dividing to every man severally as He will. But above and beyond all gifts He is present as the Spirit of holiness and love, making the Church and those in whom He individually dwells, acceptable to God. Special applications, such as the Spirit of wisdom and might; a spirit such as He gave to Moses to judge His people<sup>6</sup>; the spirit of prophecy<sup>7</sup>; or the spirit given to Bezaleel and Aholiab for the work of the sanctuary<sup>7</sup>—these recognize in detail the one great truth, that all good, all wisdom, from least to greatest, comes from God the Holy Ghost; though one by one they would exclude more truth than they each contain.*

6. *Yet once, it is a little while.* This, the rendering of S. Paul to the Hebrews, is alone grammatical<sup>a</sup>. *Yet once.* By the word *yet* he looks back to the first great shaking of the moral world, when God's revelation by Moses and to His people broke upon the darkness of the pagan world, to be a monument against heathen error till Christ should come; *once* looks on, and conveys that God would again shake the world, but *once only*, under the one dispensation of the Gospel, which should endure to the end.

*It is a little while.* "The 517 years, which were to elapse to the birth of Christ, are called a *little time*, because to the prophets, ascending in heart to God and the eternity of God, all times, like all things of this world, seem, as they are, only a little thing, yea a mere point ;" which has neither length nor breadth. So S. John calls the time of the

new law, *the last hour*; <sup>10</sup> *Little children, it is the last hour*. It was little also in respect to the time, which had elapsed from the fall of Adam, upon which God promised the Saviour Christ<sup>11</sup>; little also in respect to the Christian law, which has now lasted above 1800 years, and the time of the end does not seem yet nigh.

*I will shake the heavens and the earth, and the sea and the dry land.* It is one universal shaking of all this our world and the heavens over it, of which the Prophet speaks. He does not speak only of <sup>12</sup> signs *in the sun and in the moon and in the stars,* which might be, and yet the frame of the world itself might remain. It is a shaking, such as would involve the dissolution of this our system, as St. Paul draws out its meaning; <sup>13</sup> *This word, once more, signifieth that removing of the things that are shaken, that those things which cannot be shaken may remain.* Prophecy, in its long perspective, uses a continual foreshortening, speaking of things in relation to their eternal meaning and significance, as to that which shall survive, when heaven and earth and even time shall have passed away. It blends together the beginning and the earthly end; the preparation and the result; the commencement of redemption and its completion; our Lord's coming in humility and in His Majesty. Scarce any prophet but exhibits things in their intrinsic relation, of which time is but an accident. It is the rule, not the exception. The Seed of the woman, Who should bruise the serpent's head, was promised on the fall; to Abraham, the blessing through his seed; by Moses, the prophet like unto him; to David, an everlasting covenant <sup>14</sup>. Joel unites the out-pouring of the Spirit of God on the Day of Pentecost, and the hatred of the world till the Day of Judgment <sup>15</sup>; Isaiah, God's judgments on the land and the Day of final judgment <sup>16</sup>; the deliverance from Babylon, and the first coming of Christ <sup>17</sup>; the glories of the Church, the new heavens and the new earth which shall remain forever, and the unquenched fire and undying worm of the lost <sup>18</sup>; Daniel, the persecutions of Antiochus Epiphanes, of Anti-

<sup>1</sup> *Id.* at 27.

<sup>8</sup> *Ib.* cxi. 3.

<sup>8</sup> Alb. quoting Num. xi. 25.

<sup>6</sup>Jon. <sup>4</sup>My prophets shall teach you, fear not."

8  $\square$   $\square$  2 Kaa vi 10

as an adj., follows the noun. In the only exception  
 privileged by Ges., Dan. viii. 13, it is used of one cer-  
 tain angel, as contrasted with another. **ΕΥΦ** is

<sup>9</sup> *Ib.* xxxiii. 11.

41 Cor. xii. 4, 6, 11.

used of time, Job x. 20, xxiv. 24. וְעוֹד אֶחָת is the like construction as וְעוֹד מֵעַתָּה Ex. xvii. 4, Ps.

xxvii. 10. Nov. 1. 4.

9-LAD.

1918. John 11: 18

<sup>12</sup> S. Luke xxi. 25.

142 Sam. xxiii. 6.

10 Is. xxiv.  
11 Is. i.

21 Gen. 11. 15.

18 Heb. xii. 27.

15 Joel 11. 28-32, 111.

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will shake the heavens, and  
the earth, and the sea, and  
the dry land;

Christ, and the Resurrection<sup>1</sup>; Obadiah, the punishment of Edom and the everlasting kingdom of God<sup>2</sup>; Zephaniah, the punishment of Judah and the final judgment of the earth<sup>3</sup>; Malachi, our Lord's first and second Coming<sup>4</sup>.

Nay, our Lord Himself so blends together the destruction of Jerusalem and the days of Anti-Christ and the end of the world, that it is difficult to separate them, so as to say what belongs exclusively to either<sup>5</sup>. The prophecy is an answer to two distinct questions of the Apostles, 1) *When shall these things* (viz. the destruction of the temple) *be?* 2) *and what shall be the sign of Thy coming and of the end of the world?* Our Lord answers the two questions in one. Some things seem to belong to the first Coming, as *the abomination of desolation spoken of by Daniel, and the flight from Judea into the mountains*. But the exceeding deceivableness is authoritatively interpreted by St. Paul<sup>6</sup> of a distant time; and our Lord Himself, having said that *all these things*, of which the Apostles had enquired, should take place in that generation<sup>7</sup>, speaks of His absence as of a man taking a far journey<sup>8</sup>, and says that *not the angels in heaven knew that hour, neither the Son*<sup>9</sup>; which precludes the idea, that He had just before declared that the whole would take place in that generation. For this would be to make out, that He declared that the Son knew not the hour of His Coming, which He had just (on this supposition) declared to be in that generation.

So then, here. There was a general shaking upon earth before our Lord came. Empires rose and fell. The Persian fell before Alexander's; Alexander's world-empire was ended by his sudden death in youth; of his four successors, two only continued, and they too fell before the Romans; then were the Roman civil wars, until, under Augustus, the temple of Janus was shut. <sup>10</sup> For it greatly becomed a work ordered by God, that many kingdoms should be confederated in one empire, and that the universal preaching might find the peoples easily accessible who were held under the rule of one state." In the Heavens was the

<sup>1</sup> Dan. xl. xii.

<sup>2</sup> See on Zeph. i. 2, 3. p. 235, 236.

<sup>3</sup> Mal. iii. 1-5, 17, 18, 19.

<sup>4</sup> Ob. 18-21.

<sup>5</sup> The second question about the end of the world occurs only in S. Matthew (xxiv. 3); the first, *When shall these things be?* occurs in S. Mark also (xiii. 3) and S. Luke (xxi. 6). The words in S. Mark, *This generation shall not pass till all these things be done* (xiii. 30) seem to me to be cast in the form of their question, *When shall these things be?* viz. the things about which they had asked.

7 And I will shake all  
nations,<sup>a</sup> and the desire of  
all nations shall come: and

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<sup>b</sup> Gen. 49. 10.  
Mal. 3. 1.

star, which led the wise men, the manifestation of Angels to the shepherds; the preternatural darkness at the Passion; the Ascension into the highest Heaven, and the descent of the Holy Ghost with <sup>13</sup> *a sound from heaven as [of] a rushing mighty wind*. <sup>14</sup> "God had moved them [heaven and earth] before, when He delivered the people from Egypt, when there was in heaven a column of fire, dry ground amid the waves, a wall in the sea, a path in the waters, in the wilderness there was multiplied a daily harvest of heavenly food [the manna], the rock gushed into fountains of waters. But He moved it afterward also in the Passion of the Lord Jesus, when the heaven was darkened, the sun shrunk back, the rocks were rent, the graves opened, the dead were raised, the dragon, conquered in his waters, saw the fishers of men, not only sailing in the sea, but also walking without peril. The dry ground also was moved, when the unfruitful people of the nations began to ripen to a harvest of devotion and faith,—so that more were the children of the forsaken, than of her which had a husband, and <sup>15</sup> *the desert flourished like a lily*." <sup>16</sup> "He moved earth in that great miracle of the birth from the Virgin: He moved the sea and dry land, when in the islands and in the whole world Christ is preached. So we see all nations moved to the faith."

And yet, whatever preludes of fulfillment there were at our Lord's first Coming, they were as nothing to the fulfillment which we look for in the Second, when <sup>17</sup> *the earth shall be utterly broken down; the earth, clean dissolved; the earth, moved exceedingly; the earth shall reel to and fro like a drunkard, and shall be removed like a hanging-cot in a vineyard*<sup>18</sup>, and *the transgression thereof is heavy upon it; and it shall fall and not rise again*; whereon follows an announcement of the final judgment of men and angels, and the everlasting kingdom of the blessed in the presence of God.

Of that day of the Lord, St. Peter uses our Lord's image, <sup>19</sup> *that it shall come as a thief in the night, in which the heavens shall melt with fervent heat, the earth also and the works therein shall be burned up*.

7. And the desire of all nations shall come.

<sup>a</sup> S. Matt. xxiv. 15, 16.

<sup>b</sup> 2 Thess. v. 2-10.

<sup>c</sup> 1b. 34.

<sup>d</sup> S. Leo Hom. 82 in Nat. Ap. Petri et Pauli. c. 2. col. 322. Ball.

<sup>e</sup> S. Ambr. Ep. 30 ad Iren. n. 11, 12. Opp. ii. 513 Ben.

<sup>f</sup> S. Aug. de Civ. Dei. xviii. 25. <sup>g</sup> Is. xxiv. 19, 20.

<sup>h</sup> מלכות. See a picture of one in Niebuhr.

<sup>i</sup> S. Matt. xxiv. 43.

<sup>j</sup> 2 S. Pet. iii. 10.

<sup>k</sup> 1b. 24.

<sup>l</sup> S. Mark xiii. 30.

<sup>m</sup> 1b. 32.

<sup>n</sup> Acts ii. 2.

<sup>o</sup> Is. xxxv. 1.

The words can only mean this, *the* central longing of all nations<sup>1</sup>; He whom they longed for, either through the knowledge of Him spread by the Jews in their dispersion, or mutely by the aching craving of the human heart, longing for the restoration from its decay. *The earnest expectation of the creature did not begin with the Coming of Christ, nor was it limited to those, who actually came to Him.* <sup>2</sup> *The whole creation, Saint Paul saith, groaneth and travaileth in pain together until now.* It was enslaved, and the better self longed to be free; every motion of grace in the multitudinous heart of man was a longing for its Deliverer; every weariness of what it was, every fleeting vision of what was better, every sigh from out of its manifold ills, were notes of the one varied cry, "Come and help us." Man's heart, formed in the image of God, could not but ache to be re-formed by and for Him, though an *unknown God*. Who should reform it.

This longing increased as the time drew nigh, when Christ should come. The Roman biographer attests the existence of this expect-

1 **חָמַד** is "coveted." It is the passion forbidden in the tenth commandment, Ex. xx. 14, (bis) Deut. v. 18, vii. 26, Ex. xxxiv. 24, Jos. vi. 21, Pr. vi. 25, Mi. ii. 2. In Pr. xii. 12, it is a passionate desire which ends in choice. It is united with "loved" and "hated," Ib. i. 22; of the passionless idolatry, Is. i. 29. It is used of God's passionless good-pleasure in that which He chooses, yet speaking after the manner of men, Ps. xlviii. 17, and of man's not longing for Jesus, Is. liii. 2. The **חָמַד** is used of things of intense longing, Cant. ii. 3. Men covet things for some real or seeming good; and so the passive form of the verb, **חָמַדוּ** or **חָמְדוּ**, are things which are the object of coveting, and so things desirable; **חָמַדוּ** Job xx. 20, Ps. xxxix. 12, s. xlv. 9; **חָמְדוּ** Gen. ii. 9, iii. 6, Ps. xix. 11. Pr. xxi. 20 **מִחְמָד** with the gen. is "the desire of the eye," what it covets or desires, 1 Kg. ix. 6, Ex. xxv. 18, 21, 26, Lam. ii. 14; or desirable things, belonging to one, Jo. iv. 6, Is. i. 19, 20, 21, 22, 10, 2 Chr. xxv. 16, or from it, **חָמַדְתָּ** Hos. ix. 18. "the desires of the womb," "the desired children that their womb had borne," or with **חָמַדְתָּ**, "the desired things consisting in their silver," **חָמַדְתָּ לְכֶסֶף**, Ib. ix. 6, or abs. Cant. v. 18. **מִחְמָד** occurs in the same sense, Lam. i. 7, 11; **חָמַדְתָּ** or **חָמַדְתָּ** of Daniel, as the object of the love of God, Dan. ix. 23, x. 11, 19; and of desirable things, Gen. xxvii. 15, 2 Chr. xx. 26, Dan. x. 3. xi. 38, 43, Est. viii. 27.

As to **חמדה** itself, two idioms have been confused; 1) that in which it is accessory to another word, as **כלי חמדה** "vessels of desire" Hos. xiii. 16, Jer. xiv. 3, 2 Chr. xxxiii. 27, Dan. xii. 8, 'Nah. ii. 10; **ארץ חמדה** "land of desire" Ps. cvl. 24, Jer. iii. 19, Zech. vii. 14; **בתי חמדת** "houses of thy desire," or "thy houses of desire," Es. xxvi. 12; **חלקת חמדת** "my portion of desire," Jer. xlii.

10. These we might paraphrase "pleasant vessels," "pleasant land," as we might say "desirables." Not that the word **נִדְבָרִים** means, in itself, "pleasant things," any more than the word "coveted" signifies *pleasant*, though those things only are "coveted," which are thought to be pleasant. The original sense of the root to "desire" is obviously

tation, not among the Jews only, but in the East<sup>3</sup>; this was quickened doubtless among the heathen by the Jewish Sibylline book, in that, amid the expectations of one sent from heaven, whoshould found a kingdom of righteousness, which the writer drew from the Hebrew prophets, he inserted denunciations of temporal vengeance upon the Romans, which Easterns would share. Still, although written 170 years before our Lord came<sup>4</sup>, it had not apparently much effect until the time, when, from the prophecies of Daniel it was clear, that He must shortly come<sup>5</sup>. Yet the attempt of the Jewish<sup>6</sup> and heathen<sup>7</sup> historian to wrest it to Vespasian, shows how great must have been the influence of the expectation, which they attempted to turn aside. The Jews, who rejected our Lord Whom Haggai predicted, still were convinced that the prediction must be fulfilled before the destruction of the second temple. The impulse did not cease even after its destruction. R. Akiba, whom they accounted<sup>8</sup> the first oracle of his time, the first and greatest guardian of the tradition

brought out the more, when the idea is not subsidiary, but the chief. There are four cases, in which *Chemdah* is so used. (1) "Jehoram died **חמדה**, unregretted," we should say; "no one longing for him," 2 Chr. xxi. 20; and (2) "To whom **חמדה** **ישראל**, the whole longing of Israel?" 1 Sam. ix. 20. (3) "The well-known words **חמדת נשים**," *Chemdath Nashim*, "the desire of women," Dan. xi. 37. If (as this is now generally understood) this means "the object of the longing of women," so much the more must **חמדת כל האומות** mean, "the object of the longing of all nations." They cannot mean, "the most desirable of all nations," "die liebsten aller Völker." Ew. formerly; "die edelsten aller Völker," Hitzig; "die auserlesenen derselben;" Umbreit. This must have been expressed by aid of the passive participle in any of the forms, by which a superlative is expressed. Nor can it mean "the costly things of all people;" ("die hohen Schätzen aller der völker," Ewald, "die Kostbarkeiten aller Nationen," Scholz). This, if expressed by the word

at all, would have been, **קחמדי כל הגוים**. Rashi, A. E. Kimchi, explain as if **י** were omitted. R. Isaac (Chizkuk Emunah, in Wagens. Tosefta Ignea p. 288) quotes 2 Kgs xii. 12, where **י** stands as the second of place. R. Tanchum omits the verse, "and he built the altar," and substituted **והקדש** for **והקדש**. Parchon, Kimchi, Menahem ben Saruk, David b. Abraham, in their dictionaries. Aba-barlan retains the meaning, "the desire of all nations," interpreting it of the holy land. He paraphrases

הַנֶּחֱמָה כֹּל הַנֶּחֱמָה "that they shall come to the holy land and there shall He be avenged of them, and then at that time 'I will fill this house with glory.' v. p. רָעוּחַ, 4. The Anon. Arab. (Hunt. 206) renders "the most precious things of all nations shall come." <sup>8</sup> Rom. viii. 19-22.

3 Suet. Vesp. c. 4.  
 4 See Pusey's "Daniel the Prophet," pp. 384-388.  
 5 Ib. pp. 230-235.  
 6 Jos. B. J. vi. 6.  
 7 Tac. Hist. v. 13.  
 8 "He was President of the academies of Lidda and Jafna, disciple and successor of Rabban Gamaliel, and a man of such learning and repute, that he was accounted among the Hebrews the first oracle &c." De Rossi Dis. stor. d. Autori Ebr. sub v.

and old law," of whom they said, that "God revealed to him things unknown to Moses," was induced by this prophecy to acknowledge the impostor Bar-cochab, to the destruction of himself and of the most eminent of his time; fulfilling our Lord's words, "I am come in My Father's name, and ye receive Me not; if another shall come in his own name, him ye will receive. Akiba, following the traditional meaning of the great prophecy which rivetted his own eyes, paraphrased the words, "Yet a little, a little of the kingdom, will I give to Israel upon the destruction of the first house, and after the kingdom, lo! I will shake heaven, and after that will come the Messiah."

Since the words can only mean "the Desire of all nations," he or that which all nations long for, the construction of the words does not affect the meaning. Herod doubtless thought to advance his own claims on the Jewish people by his material adorning of the temple; yet, although mankind do covet gold and silver, few could seriously think that, while a heathen immoral but observant poet could speak of "gold undiscovered and so better placed," or our own of the "pale and common drudge 'Tween man and man," a Hebrew prophet could recognize gold and silver as the desire of all nations. R. Akiba and S. Jerome's Jewish teachers, after our Lord came, felt no difficulty in understanding it of a person. We cannot in English express the delicacy of the phrase, whereby manifoldness is combined in unity, the Object of desire containing in itself many objects of desire. To render "the desire of all nations" or "the desires of all nations" alike fail to do this. A great heathen master of language said to his wife, "fare you well, my longings," i. e., I suppose, if he had analyzed his feelings, he meant that she manifoldly met the longings of his heart; she had in herself manifold gifts to content them. So St. Paul sums up all the truths and gifts of the Gospel, all which God shadowed out in the law and had given us in Christ, under the name of "the good things to come." A pious modern writer<sup>1</sup> speaks of "the unseen desiderabilia of the spiritual world." A psalmist expresses at once the collective, "God's Word" and the "words" contained in it, by

an idiom like Haggai's, joining the feminine singular as a collective with the plural verb; <sup>8</sup> *How sweet are Thy word unto my taste lit. palate.* It is God's word, at once collectively and individually, which was to the Psalmist so sweet. What was true of the whole, was true, one by one, of each part; what was true of each part, was true of the whole. So here, the object of this longing was manifold, but met in one, was concentrated in One, <sup>9</sup> *in Christ Jesus, Who of God is made unto us wisdom and righteousness and sanctification and redemption.* That which the whole world sighed and mourned for, knowingly or unknowingly, light to disperse its darkness, liberty from its spiritual slavery, restoration from its degradation, could not come to us without some one, who should impart it to us.

But if Jesus was the longed-for of the nations before He came, by that mute longing of need for that which it wants (as the parched ground thirsteth for the rain<sup>10</sup>) how much more afterward! So Micah and Isaiah describe many peoples inviting one another <sup>11</sup> *Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.* And in truth He became the desire of the nations, much more than of the Jews; as, St. Paul says<sup>12</sup> God foretold of old; *Moses saith, I will provoke you to jealousy by them that are not a people; by a foolish nation I will anger you. But Esaias is very bold and saith, I was found of them that sought Me not.*

So till now and in eternity, <sup>13</sup> *Christ is the longing of all holy souls, who long for nothing else, than to please Him, daily to love Him more, to worship Him better.* So S. John longed for Him; *Come, Lord Jesus!* So Isaiah; <sup>14</sup> *The desire of our soul is to Thy Name and to the remembrance of Thee: with my soul have I desired Thee in the night; yea, with my spirit within me, will I seek Thee early.* So S. Ignatius, <sup>15</sup> *Let fire, cross, troops of wild beasts, dissections, rendings, scattering of bones, mincing of limbs, grindings of the whole body, ill tortures of the devil come upon me, only may I gain Jesus Christ.—I seek Him Who for us died; I long for Him Who for us rose.*

<sup>16</sup> *Hungerest thou and desirest food? Long for Jesus! He is the bread and refreshment of Angels. He is manna, containing in Him*

<sup>1</sup> R. Bechai. See ab. p. 48. note 12.

<sup>2</sup> S. John v. 43.

<sup>3</sup> Sanhedrin. dist. *chalek* in Mart. Pug. fid. p. 306. R. Gedaliah B. Yehaiah quotes R. Akiba, rejecting his interpretation. "And not as Rabbi Akiba, who was interpreting this section; 'Yet once, it is a little and I shake the heaven and the earth.' He interprets, that when Israel went to the captivity of Babylon, Haggai the prophet spoke this section, and its meaning is, that in this house there will be little glory, and after this I will bring the desire of the heathen to Jerusalem." Shalsheth Hakkabbala extracted in the Carm. R. Lipmanni confut. p. 619. in Wagenseil Tola ignea satana.

<sup>4</sup> "Aurum irreperitum et sic melius situm." Hor. Od. iii. 3. 49.

<sup>5</sup> "Valetis, mea desideria, valetis." Cic. Ep. ad Famil. xiv. 2. fin.

<sup>6</sup> Heb. x. 1. τὰν μελλόντων ἀγαθῶν.

<sup>7</sup> Dr. Watts Vol. I. Sermon. 4.

<sup>8</sup> Ps. cxix. 103. מִה נִמְלִצוּ לַחֲכִי אִמְרֶתְךָ.

<sup>9</sup> 1 Cor. i. 30.

<sup>10</sup> Euripides so uses ἐπάρ, of the ground longing for the rain.

<sup>11</sup> Mt. iv. 2. Is. ii. 3.

<sup>12</sup> Rom. x. 19, 20; quoting Deut. xxxii. 21. Is. lxxv. 2.

<sup>13</sup> Lap.

<sup>14</sup> Rev. xxii. 20. <sup>15</sup> Is. xxi. 3, 9.

<sup>16</sup> Ep. ad Rom. in Ruinart Acta Mart. p. 703.

Before  
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I will fill this house with  
glory, saith the LORD of  
hosts.

8 The silver is mine and  
the gold is mine, saith the  
LORD of hosts.

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*all sweetness and pleasurable delight.* Thirstest thou? Long for Jesus! He is the well of living water, refreshing, so that thou shouldest thirst no more. Art thou sick? Go to Jesus. He is the Saviour, the physician, nay, salvation itself. Art thou dying? Sigh for Jesus! He is the resurrection and the life. Art thou perplexed? Come to Jesus! He is the Angel of great counsel. Art thou ignorant and erring? Ask Jesus; He is the way, the truth and the life. Art thou a sinner? Call on Jesus! For He shall save His people from their sins. To this end He came into the world: *This is all His fruit, to take away sin.* Art thou tempted by pride, gluttony, lust, sloth? Call on Jesus! He is humility, soberness, chastity, love, fervor: *He bare our infirmities, and carried, yea still beareth and carrieth, our griefs.* Seekest thou beauty? He is fairer than the children of men. Seekest thou wealth? In Him are all treasures, yea in Him the fullness of the Godhead dwelleth. Art thou ambitious of honors? *Glory and riches are in His house. He is the King of glory.* Seekest thou a friend? He hath the greatest love for thee, Who for love of thee came down from heaven, toiled, endured the Sweat of Blood, the Cross and Death; He prayed for thee by name in the garden, and poured forth tears of Blood! Seekest thou wisdom? He is the Eternal and Uncreated Wisdom of the Father! Wishest thou for consolation and joy? He is the sweetness of souls, the joy and jubilee of Angels. Wishest thou for righteousness and holiness? He is the Holy of holies; He is everlasting Righteousness, justifying and sanctifying all who believe and hope in Him. Wishest thou for a blissful life? He is life eternal, the bliss of the saints. Long then for Him, love Him, sigh for Him! In Him thou wilt find all good; out of Him, all evil, all misery. Say then with S. Francis, 'My Jesus, my love and my all!' O Good Jesus, burst the cataract of Thy love, that its streams, yea seas, may flow down upon us, yea, inebriate and overwhelm us."

And I will fill this house with glory. The glory then was not to be anything, which came from man, but directly from God. It was the received expression of God's manifestation of Himself in the tabernacle<sup>1</sup>, in Solomon's temple<sup>2</sup>, and of the ideal temple<sup>3</sup> which Ezekiel saw, after the likeness of that of Solomon, that the glory of the Lord

filled the house. When then of this second temple God uses the self-same words, that He will fill it with glory, with what other glory should He fill it than His own? In the history it is said, the glory of the Lord filled the temple; for there man relates what God did. Here it is God Himself Who speaks; so He says not, the glory of the Lord, but, I will fill the house with glory, glory which was His to give, which came from Himself. To interpret that glory of anything material, is to do violence to language, to force on words of Scripture an unworthy sense, which they refuse to bear.

The gold upon the walls, even had this second temple been adorned like the first did not fill the temple of Solomon. However richly any building might be overlaid with gold, no one could say that it is filled with it. A building is filled with what it contains; a mint or treasure-house may be filled with gold: the temple of God was filled, we are told, with the glory of the Lord. His creatures bring Him such things as they can offer; they bring 'gold and incense; they bring presents and offer gifts; they do it, moved by His Spirit, as acceptable to Him. God is nowhere said, Himself to give these offerings to Himself.

8. The silver is Mine, and the gold is Mine. These words, which have occasioned some to think, that God, in speaking of the glory with which He should fill the house, meant our material riches, suggest the contrary. For silver was no ornament of the temple of Solomon. Everything was overlaid with gold. In the tabernacle there were bowls of silver<sup>4</sup>, in Solomon's temple they and all were of gold<sup>5</sup>. Silver, we are expressly told, was nothing accounted of<sup>6</sup> in the days of Solomon: he made silver to be in Jerusalem as stones—for abundance. Rather, as God says by the Psalmist, *Every beast of the forest is Mine, so are the cattle upon a thousand hills: I know all the fowls of the mountains, and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine and the fullness thereof:* so here He tells them, that for the glory of His house He needed not gold or silver: for all the wealth of the world is His. They had no ground<sup>7</sup> to grieve then, that they could not equal the magnificence of Solomon who had abundance of gold and silver." All was God's. He

which in the tabernacle was of silver (Nu. vii. 13. &c.) does not appear in the temple of Solomon.

<sup>1</sup> 1 Kgs vii. 60. 2 Chr. iv. 8.

<sup>2</sup> 1 Kgs x. 21.

<sup>3</sup> Ib. 27.

<sup>4</sup> Ps. i. 10-12.

<sup>5</sup> Lap.

<sup>1</sup> Ex. xl. 34, 35.

<sup>2</sup> 1 Kgs viii. 11. 2 Chr. v. 14. vii. 1-12.

<sup>3</sup> Ezek. xlii. 5. xliv. 4.

<sup>4</sup> Is. lx. 6.

<sup>5</sup> Ps. lxxii. 10.

<sup>6</sup> Nu. vii. 19, 25, 31. &c. The "charger" (קָרָה)

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John 1. 14.

9 'The glory of this latter house shall be greater

would fill it with divine glory. The Desire of all nations, Christ, should come, and be a glory, to which all created glory is nothing.

"1 God says really and truly, that the silver and gold is His, which in utmost bounty He created, and in His most just government administers, so that, without His will and dominion, neither can the bad have gold and silver for the punishment of avarice, nor the good for the use of mercy. Its abundance does not inflate the good, nor its want crush them: but the bad, when bestowed, it blinds: when taken away, it tortures."

"2 It is as if He would say, Think not the temple inglorious, because, may be, it will have no portion of gold or silver, and their splendor. I need not such things. How should I? For Mine is the silver and Mine the gold, saith the Lord Almighty. I seek rather true worshippers: with their brightness will I guild this temple. Let him come who hath right faith, is adorned by graces, gleams with love for Me, is pure in heart, poor in spirit, compassionate and good." "These make the temple, i.e. the Church, glorious and renowned, being glorified by Christ. For they have learned to pray<sup>3</sup>, The glory of the Lord our God be upon us."

9. The glory of this latter house shall be greater than of the former, or, perhaps, more probably, the later glory of this house shall be greater than the former; for he had already spoken of the present temple, as identical with that before the captivity; "4 Who is left among you that saw this house in her first glory, and how do you see it now?" He had spoken of its first glory. Now he says, in contrast, its later glory should be greater than that of its most glorious times<sup>5</sup>. In this case the question, whether the temple of Herod was a different material building from that of Zerubbabel, falls away. In either case, the contrast is between two things, either the temple in

than of the former, saith the LORD of hosts: and in

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that its former estate, and this its latter estate after the captivity, or the two temples of Solomon and Zerubbabel. There is no room for a third temple. God holds out no vain hopes. To comfort those distressed by the poverty of the house of God which they were building, God promises a glory to this house greater than before. A temple, erected, after this had lain waste above 1800 years, even if Anti-Christ were to come now and to erect a temple at Jerusalem, could be no fulfillment of this prophecy.

In material magnificence the temple of Solomon, built and adorned with all the treasures accumulated by David and enlarged by Solomon, far surpassed all which Herod, amid his attempts to give a material meaning to the prophecy, could do. His attempt shews how the eyes of the Jews were fixed on this prophecy, then when it was about to be fulfilled. While taking pains, through the gradualness of his rebuilding, to preserve the identity of the fabric, he lavished his wealth, to draw off their thoughts from the king, whom the Jews looked for, to himself. The friendship of the Romans who were lords of all, was to replace the all nations, of whom Haggai spoke; he pointed also to the length of peace, the possession of wealth, the greatness of revenues, the surpassing expenditure beyond those before<sup>6</sup>. A small section of Erastians admitted these claims of the murderer of his sons. The Jews generally were not diverted from looking on to Him Who should come. Those five things, the absence whereof they felt, were connected with their atoning worship or God's Presence among them; "7 the ark with the mercy-seat and the Cherubim, the Urim and Tummin, the fire from heaven, the Shechinah, the Holy Ghost." Material magnificence could not replace spiritual glory. The

<sup>1</sup> S. Aug. Serm. 50. (de Ag. 2.) n. 4, 5.

<sup>2</sup> S. Cyr.

<sup>3</sup> Ps. xc. 17.

<sup>4</sup> Il. 3. So the LXX. "Wherefore great will be the last glory of this house above the first [glory]." In the other case, the order would have probably been, *הבית הזה יגדל מעל הבית הראשון*, as in Ex. iii. 3.

De. ii. 7, iv. 6, 1 Sam. xii. 16, 1 Kgs. iii. 9, xx. 13, 28, Jon. i. 12; but, as Köhler observes, this is not quite uniform, as in 2 Chr. i. 10.

<sup>5</sup> This interpretation involves a change in the wording of the argument from this prophecy, as to the time of our Lord's first coming. For thus interpreted, it does not speak of a second house, and so does not, in terms, speak of the material building which was destroyed. R. Isaac made use of this: "a difficulty need not be raised, that he said, 'this house' of the house which is to be built, since of the first house, which in their time was of old waste, he said 'this house' in the words, 'who is

left among you, who hath seen this house in its first glory' and as 'this house' is spoken of the house of the sanctuary which was then desolate, which was passed away, so he saith, 'this house,' of the house which shall be." Chizzuch Emunah, c. 34. Waggen. p. 292.

<sup>6</sup> In his oration to the Jews, "Our forefathers built this temple to the supreme God after the return from Babylon, yet in size it lacks 60 cubits in height; for so much did the first, which Solomon built, exceed.—But since, by the counsel of God, I now rule, and we have a long peace, and ample funds and large revenues; and chief of all, the Romans, who, so to speak, are lords of all, are our friends and kindly disposed." (Joseph. Ant. xv. 11. 1.) and a little later (n. 3) "exceeding the expenditure of those aforesaid, in a way in which no other appears to have adorned the temple." See Hengst. Christ. iii. 257, 258. ed. 2.

<sup>7</sup> Yoma 21. b.

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this place will I give  
peace, saith the LORD of  
hosts.

Ps. 85. 8, 9.  
Luke 2. 14.  
Eph. 2. 14.

explanations of the great Jewish authorities<sup>1</sup>, that the second temple was superior to the first in structure (which was untrue) or in duration, were laid aside by Jews who had any other solution wherewith to satisfy themselves. "The Shechinah and the five precious things," says one<sup>2</sup>, "which, according to our wise of blessed memory, were in it, and not in the second house, raised and exalted it beyond compare." Another<sup>3</sup> says, "When Haggai saith, 'greater shall be the glory of this later house than the first,' how is it, that the house which Zerubbabel built through the income which the king of Persia gave them was more glorious than the house which Solomon built? And though it is said that the building which Herod made, was exceeding beautiful and rich, we should not think that it was in its beauty like to the house which Solomon built. For what the wise of blessed memory have said of the beauty of the house of Herod is in relation to the house which Zerubbabel built. How much more, since Scripture saith not, 'Great shall be the beauty or the wealth of this latter house above the first,' but the glory: and the glory is not the wealth or the beauty, or the largeness of the dimensions of the building, as they said in their interpretations; for the 'glory' is in truth spoken of the glory of God, which filled the tabernacle, after it was set up, and of the glory of God which filled

10 ¶ In the four and  
twentieth day of the ninth  
month, in the second year

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the house of God, which Solomon built, when he brought the ark into the holy of holies, which is the Divine cloud and the Light supreme, which came down thither in the eyes of all the people, and it is said, 'And it was when the priests came out of the holy place, the cloud filled the house of God, and the priests could not stand to minister because of the cloud, for the glory of God filled the house of God.' And this glory was not in the second house. And how shall it be said, if so, 'great shall be the glory of this later house above the first'?" The poor unconverted Jew did not know the answer to his question: "Through the Presence of God, in the substance of our flesh; through the Son given to us, Whose name should be *Mighty God*." The glory of this temple was in Him Who *was made Flesh and dwelt among us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth*. "There Christ, the Son of God, was, as a Child, offered to God: there He sat in the midst of the Doctors; there He taught and revealed things, hidden from the foundation of the world. The glory of the temple of Solomon was, that in it the majesty of God appeared, veiling itself in a cloud: in this, that same Majesty shewed itself, in very deed united with the Flesh, visible to sight: so that Jesus Himself said, *He that hath seen Me hath seen the Father*. This it was which

<sup>1</sup> Rab and Samuel disputed hereon, or, as others, R. Jochanan and R. Eliezer. The former said, 'it shall be more glorious in structure'; the latter, 'in year.' Baba bathra c. 1. f. 30. R. Asariah quotes also from the Shir hashshirim Rabba on Cant. ii. 12 and viii. 1, and adds, "We have found that the best interpreters explained this prophecy literally as to the second house." This is followed by Kimchi, Rashi, A. E. Lipmann (Nizz. n. 260), Manasseh ben Israel (de termt. vitæ) iii. 4. (Hilpert de gloria Templi post., Thes. Theol.-Phil. p. 1086 sqq.) Tanchum. Of the magnificence of the building they allege only that the building was in size equal to that of Solomon, while even in material magnificence it was beyond measure inferior. The relative duration they understate; "the first, 410 years; the second 420;" for from the 11th of Solomon's reign, B.C. 1005, to the burning of the temple in the 12th of Zedekiah, were 417 years; but from the 16th of Darius when the 2d temple was finished, B.C. 515, to the burning of the temple under Titus A.D. 70, were 585 years. But mere duration is not glory. R. Isaac says as Abarbanei; "But it is a difficulty in what they say, that Scripture says not, 'great shall be the building of the house,' or, 'the time of the house,' only 'great shall be the glory of the house,' for what that the 2d house stood ten years more than the 1st, this was not such great glory, that for this the prophet should say what he said; and again though the days during which the 2d house stood were 100 years more than the duration of the first house, and though in its building it were twofold greater than the first house, how saith Scripture of it on this account, that its glory

was greater than the first, since the glory which dwelt in the first house did not dwell in it." Chizz. Em. l. c. pp. 287, 288. "Wherefore it is rather the true glory which is the abiding of the glory of the Shechinah in this house for ever; which did not abide continually in the first house; but in the second house the glory did not dwell at all; for they had not the ark and the mercy seat and the cherubim, or the Urim and Tummin, nor the Holy Spirit, nor the heavenly fire, nor the anointing oil, as it was in the 1st house." Ib. p. 293. Others made the glory to consist in the absence of idolatry, quoted Ib. p. 286. R. Lipmann Nizz. p. 42, makes in it to consist in the uninterruptedness of the worship of God there, whereas the temple was shut by Ahaz and Manasseh [as was the second at least desecrated by Antiochus Epiphanes for 3 years. 1 Macc. i. 64, iv. 69.]

<sup>2</sup> R. Asariah de Rossi *Imre Binah*, c. 51, in Hilpert l. c. n. 8. His own solution is that the glory was not in the temple itself, but in that kings brought presents to it. Ib. 10.

<sup>3</sup> Abarbanei Quæst. iv. in Hagg. f. קען. He says that "the interpreters, all of them explained it of the second house." p. קען. 2. Abarb subjoins a criticism, which R. Asaria, *Imre Binah* c. 54, saw to be mistaken, that ראשון and אחרון could not be said of two things (of which אחרון and ראשון, he says, used) against which R. Asariah quotes Jer. i. 17. Gen. xxxiii. 2. Add Ex. iv. 8. Deut. xxiv. 3, 4. Ru. iii. 10, Ia. viii. 23. [ix. 1. Eng.]

<sup>4</sup> S. John i. 14.

<sup>5</sup> Lap.

<sup>6</sup> S. John xiv. 9.

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of Darius, came the word  
of the LORD by Haggai  
the prophet saying,

<sup>1</sup> Lev. 10, 11.  
Dout. 33, 10.  
Mal. 2, 7.

11 Thus saith the LORD  
of hosts; <sup>1</sup> Ask now the

priests concerning the law  
saying,

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12 If one bear holy  
flesh in the skirt of his  
garment, and with his

Mulachi sang with joy: <sup>1</sup> *The Lord Whom ye seek shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in.*

And in this place I will give peace. Temporal peace they had now, nor was there any prospect of its being disturbed. They were quiet subjects of the Persian empire, which included also all their former enemies, greater or less. Alexander subdued all the bordering countries which did not yield, but spared themselves. Temporal peace then was nothing to be then given them; for they had it. In later times they had it not. The temple itself was profaned by Antiochus Epiphanes. <sup>2</sup> Her sanctuary was laid waste like a wilderness. As had been her glory, so was her dishonor increased. <sup>3</sup> Again by Pompey, by Crassus, the Parthians, before it was destroyed by Titus and the Romans. Jews saw this and, knowing nothing of the peace in Jesus, argued from the absence of outward peace, that the prophecy was not fulfilled under the second temple. <sup>4</sup> What Scripture says, 'and in this place I will give peace,' is opposed to their interpretation. For all the days of the duration of the 2d house were in strait of times and not in peace, as was written in Daniel, and three-score and two weeks: the street shall be built again and the fosse, and in strait of time, and, as I said, in the time of Herod there was no peace whatever, for the sword did not depart from his house to the day of his death; and after his death the hatred among the Jews increased, and the Gentiles straitened them, until they were destroyed from the face of the earth."

But spiritual peace is, throughout prophecy, part of the promise of the Gospel. Christ Himself was to be <sup>1</sup> the Prince of peace: of the increase of His government and of His peace there was to be no end; in His days <sup>2</sup> the mountains were to bring peace to the people; there should be abundance of peace, so long as the moon endureth; the work of righteousness was to be peace<sup>3</sup>; the chastisement of our peace [that which obtained it] was upon

Him<sup>10</sup>; great should be the peace of her children<sup>11</sup>; in the Gospel God would give peace, true peace, to the far off and the new<sup>12</sup>; He would extend <sup>13</sup> peace to her like a river: the good things of the Gospel was the publishing of peace<sup>14</sup>. The Gospel is described as <sup>15</sup> a covenant of peace: the promised king <sup>16</sup> shall speak peace to the Heathen; He Himself should be our peace<sup>17</sup>. And when He was born, the angels proclaimed <sup>18</sup> on earth peace, goodwill toward men: <sup>19</sup> The Dayspring from on high visited us, to guide our feet into the way of peace. He Himself says, <sup>20</sup> My peace I leave with you. He spake, that <sup>21</sup> in Me ye might have peace. S. Peter sums up the word which God sent unto the children of Israel, as <sup>22</sup> preaching peace by Jesus Christ: <sup>23</sup> the kingdom of God is joy and peace; <sup>24</sup> Christ is our peace; made peace; preaches peace. God calleth us to peace<sup>25</sup>, in the Gospel: <sup>26</sup> being justified by faith, we have peace with God through Jesus Christ our Lord; <sup>27</sup> the fruit of the Spirit is love joy peace. Spiritual peace being thus prominent in the Gospel and in prophecy, as the gift of God, it were unnatural to explain the peace which God promised here to give, as other than He promised elsewhere; peace in Him Who is our peace, Jesus Christ.

<sup>28</sup> Peace and tranquillity of mind is above all glory of the house; because peace passeth all understanding. This is peace above peace, which shall be given after the third shaking of heaven sea earth, dry land, when He shall destroy all powers and principalities [in the day of judgment].—And so shall there be peace throughout, that, no bodily passions or hindrances of unbelieving mind resisting, Christ shall be all in all, exhibiting the hearts of all subdued to the Father."

11-14. Ask now the priests concerning the law. The priests answer rightly, that, by the law, insulated unholiness spread further than insulated holiness. The flesh of the sacrifice hallowed whatever it should touch<sup>29</sup> but not further; but the human being, who was defiled by touching a dead body, defiled all he might touch<sup>30</sup>. Haggai does not

<sup>1</sup> Mal. iii. 1.

<sup>2</sup> Jos. Ant. xiv. 4. 4. B. J. i. 7.

<sup>3</sup> Ant. xiv. 7. 1. B. J. i. 9. 8.

<sup>4</sup> Ant. xiv. 13. 3. 4.

<sup>5</sup> Abraham B. Dior in his book of the Cabbala, p. 43 "in R. Isaac Chizz. Em. l. c. p. 287. R. Isaac makes as if he had answered the explanation as to Jesus by quoting S. Matt. x. 34. l. c. p. 292, 293.

<sup>6</sup> Is. ix. 6, 7.

<sup>7</sup> Is. xxxii. 17.

<sup>8</sup> 1 Macc. i. 39, 40.

<sup>9</sup> 1b. lii. 13.

<sup>10</sup> 1b. lxvi. 12.

<sup>11</sup> Ez. xxiv. 25.

<sup>12</sup> Mt. v. 6.

<sup>13</sup> S. Luke ii. 14.

<sup>14</sup> S. John xiv. 27.

<sup>15</sup> Acts x. 36.

<sup>16</sup> Eph. ii. 14, 15, 17.

<sup>17</sup> Rom. v. 1.

<sup>18</sup> S. Ambr. i. c. n. 14. Opp. ii. 913.

<sup>19</sup> Lev. vi. 19 (27 Eng.)

<sup>20</sup> 1b. lvii. 19.

<sup>21</sup> 1b. lli. 7.

<sup>22</sup> Zech. ix. 10.

<sup>23</sup> 1b. i. 79.

<sup>24</sup> 1b. xvi. 33.

<sup>25</sup> Rom. xiv. 17.

<sup>26</sup> 1 Cor. vii. 15.

<sup>27</sup> Gal. v. 22.

<sup>28</sup> Nu. xix. 22.

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skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priest answered and said, No.

<sup>13</sup> Then said Haggai, *If one that is* <sup>13</sup>unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

<sup>14</sup> Then answered Haggai, and said, *"So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and*

that which they offer there is unclean.

<sup>15</sup> And now, I pray you, *"consider from this* <sup>ch. 1. 5.</sup> day and upward, from before a stone was laid upon a stone in the temple of the LORD:

<sup>16</sup> Since those *days* were, <sup>16</sup>when *one* came to <sup>ch. 1. 6, 9.</sup> an heap of twenty *measures*, there were *but* ten: when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

<sup>17</sup> <sup>17</sup>I smote you with <sup>Deut. 28. 22.  
1 Kin. 8. 37.  
ch. 1. 9.  
Amos 4. 9.</sup>

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apply the first part; viz. that the worship on the altar which they reared, while they neglected the building of the temple, did not hallow. The possession of a holy thing does not counterbalance disobedience. Contrariwise, one defilement defiled the whole man and all which he touched, according to that, *whosoever shall keep the whole law and yet offend in one point, he is guilty of all.*

In the application, the two melt into one; for the holy thing, viz. the altar which they raised out of fear on their return, so far from hallowing the land or people by the sacrifices offered thereon, was itself defiled. *This people and this nation* (not "My people") since they in act disowned Him. *Whatever they offer there*, i. e. on that altar, instead of the temple which God commanded, is unclean, offending Him Who gave all.

<sup>15.</sup> *And now, I pray you.* Observe his tenderness, in drawing their attention to it<sup>2</sup>. *Consider from this day and upward.* He bids them look backward, *from before a stone was laid upon a stone*, i. e. from the last moment of their neglect in building the house of God; *from since those days were*, or *from the time backward when those things were*, (resuming, in the word, *from-their-being*<sup>3</sup>, the date which

he had just given, viz. the beginning of their resuming the building backward, during all those years of neglect) *one came to a heap of twenty measures.* The precise measure is not mentioned<sup>4</sup>: the force of the appeal lay in the proportion: *the heap of corn* which, usually, would yield *twenty*, (whether bushels<sup>5</sup> or *seahs*<sup>6</sup> or any other measure, for the heap itself being of no defined size, neither could the quantity expected from it be defined) *there were ten only; one came to the pressvat to draw out fifty vessels out of the press*, or perhaps *fifty poorah*, i. e. the ordinary quantity drawn out at one time from the press<sup>7</sup>, *there were*, or *it had become*, *twenty*, two-fifths only of what they looked for and ordinarily obtained. The dried grapes yielded so little.

<sup>17.</sup> *I smote you with blasting and mildew*, two diseases of corn, which Moses had foretold<sup>8</sup> as chastisements on disobedience and God's infliction, of which Amos had spoken in these self-same words<sup>9</sup>. Haggai adds the *hail*, as destructive of the vines<sup>10</sup>. *Yet [And] ye turned you not to Me* lit. *there were none— you*, (accusative<sup>11</sup>) i. e. who turned you unto Me. The words are elliptical, but express the entire absence of conversion, of any who turned to God.

<sup>1</sup> S. James ii. 10.

<sup>2</sup> As expressed by אַתָּה, here and 18.

<sup>3</sup> מִיָּוֶמֶת.

<sup>4</sup> Ruth iii. 7. Neh. xlii. 15. 2 Chr. xxxi. 6-9.

<sup>5</sup> Vulg.

<sup>6</sup> LXX.

<sup>7</sup> מִדְּרֹשׁ only occurs beside, Is. lxiii. 3; where it is the winefat itself. The LXX render it μετρηται; Jon. גִּבְרִין (which they use for גִּבְרִין 1 Sam. x. 3, xxv. 18, Jer. xlii. 12) Vulg. lagenas.

<sup>8</sup> Deut. xxviii. 27.

<sup>9</sup> Am. iv. 9.

<sup>10</sup> Ps. lxxviii. 47.

<sup>11</sup> אַתָּה marking the acc., אַתָּה is not for אַתָּה, which itself, according to the common Hebrew construction, would require a participle, to express action on their part. See instances in Fürst Conc. p. 45. v. אַתָּה, Ex. v. 19, De. i. 42, Is. i. 16, Jer. xiv. 12 (bis), xxxvii. 14; אַתָּה Gen. xx. 7, xlii. 5, Ex. viii. 17, Jnd. xii. 3, 1 Sam. xix. 11, 2 Sam. xix. 8, 1 Kgs. xxi. 5, Neh. ii. 2, Eccl. xi. 5, 6, Jer. vii. 17; אַתָּה, De. i. 32, iv. 12, 2 Kgs. xii. 8, Ez. xx. 39,



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blasting and mildew and  
with hail 'in all the labors  
of your hands; 'yet ye  
*turned* not to me, saith the  
LORD.

18 Consider now from  
this day and upward, from  
the four and twentieth day  
of the ninth month, even  
from 'the day that the  
foundation of the LORD's

\*Zech. 8. 9.

18. *From the day that the foundation of the Lord's house.* Zechariah, in a passage corresponding to this, uses the same words<sup>1</sup>, *the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built, not of the first foundation, but of the work as resumed in obedience to the words by the mouth of the prophets, Haggai and himself, which, Ezra also says, was<sup>2</sup> in the second year of Darius.* But that work was resumed, not now at the time of this prophecy, but three months before, on the 24th of the sixth month. Since then the word translated here, *from*<sup>3</sup>, is in no case used of the present time, Haggai gives two dates, the resumption of the work, as marked in these words, and the, actual present. He would then say, that even in these last months, since they had begun the work, there were as yet no signs for the better. There was yet no seed in the barn, the harvest having been blighted and the fruit-trees stripped by the hail before the close of the sixth month, when they resumed the work. Yet though there were as yet no signs of change, no earnest that the promise should be fulfilled, God pledges His word, *from this day I will bless you.*

Thenceforth, from their obedience, God would give them those fruits of the earth, which in His Providence had been, during their negligence, withheld. God, said St.

Mal. ii. 2, 9; יְהוָה, De. xxi. 18, 20, Jud. iii. 25, 1 Sam. xi. 7, 2 Chr. xviii. 7, Esth. v. 13, Eccl. v. 11, viii. 7, 13, 16, ix. 2, Jer. xxxviii. 4, xlv. 16; יְהוָה, 2 Kgs xvii. 26, 34 bis, Eccl. iv. 17, ix. 5, Neh. xiii. 24, Jer.

xxxii. 33, Ezek. iii. 7. וְאִנְכֶם מֵאֵל would have signified, "and ye were not [well disposed] toward Me," as in Hos. iii. 3, Jer. xv. 1, 2 Kgs vi. 11 (Ewald's instances Lehrs. n. 217 c). Gen. xxxi. 5; not (as required here) "ye turned you not unto Me," as in Am. iv. 6, 8, 9, 10, 11. Böttcher (Lehrbuch n. 516. d.) compares bene te (which implies a verb), en illum (where en is as a verb.) These however are exclamations, not parts of sentences. He thinks that 'N is joined, 1) with a nom., and then an acc. after 1, 1 Sam. xxvi. 16; that 'ש' has an acc.

Gen. xxiii. 8, 2 Kgs x. 15, and 'N זֶה Zech. vii. 7.

<sup>1</sup> Zech. viii. 9.

<sup>2</sup> Ezr. iv. 24, v. 1.

<sup>3</sup> Such use of 'לָּךְ would be inconsistent with any

temple was laid, con-  
sider it.

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19 "Is the seed yet in  
the barn? yea, as yet the  
vine, and the fig tree, and  
the pomegranate, and the  
olive tree, hath not brought  
forth: from this day will I  
bless you.

20 ¶ And again the  
word of the LORD came

\*Zech. 8. 12.

Paul and Barnabas, *'left not Himself without witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.*

All the Old and New Testament, the Law, the Prophets and the Psalms, the Apostles and our Lord Himself, bear witness to the Providence of God Who makes His natural laws serve to the moral discipline of His creature, man. The physical theory, which presupposes that God so fixed the laws of His creation, as to leave no room for Himself to vary them, would, if ever so true, only come to this, that Almighty God knowing absolutely (as He must know) the actions of His creatures (in what way soever this is reconcilable with our free-agency, of which we are conscious), framed the laws of His physical creation, so that plenty or famine, healthiness of our cattle or of the fruits of the earth or their sickness, should coincide with the good or evil conduct of man, with his prayers or his neglect of prayer. The reward or chastisement alike come to man, whether they be the result of God's Will, acting apart from any system which He has created, or in it and through it. It is alike His Providential agency, whether He have established any such system with all its minute variations, or whether those variations are the immediate result of His sovereign

force of 7. It is used of a *terminus a quo*, distant from the present, and is equivalent to "up to and from." So Jud. xix. 30, "No such deed was seen or done from the day that the children of Israel came up," i. e. looking back to that time and from it. So 2 Sam. vii. 6, "Since the time that I brought up the children of Israel out of Egypt" lit. "up to from the day." Add Ex. ix. 18, Deut. iv. 32, ix. 7, 2 Sam. vii. 11, xix. 25, Is. vii. 17, Jer. vii. 7, 25, xxv. 5, xxxii. 31, 1 Chr. xvii. 10, Mal. iii. 7. But there is no ground for thinking that Haggai used the word in any sense, in which it had not been used before him. The only construction consistent with the use of לָּךְ elsewhere is, that the *terminus ad quem*, elsewhere expressed by וְיָךְ, having been expressed by the present יָכִין, the distant *terminus a quo* is, as elsewhere, expressed by לָּךְ.

<sup>4</sup> Acts xiv. 17.

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unto Haggai in the four  
and twentieth day of the  
month, saying,

21 Speak to Zerubbabel,  
governor of Judah, say-  
ing, 'I will shake the  
heavens and the earth;

22 And 'I will over-  
throw the throne of king-

doms, and I will destroy  
the strength of the king-  
doms of the heathen; 'I  
will overthrow the chari-  
ots; and those that ride in  
them; and the horses and  
their riders shall come  
down, every one by the  
sword of his brother.

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Mic. 5. 10.  
Zech. 4. 6.  
& 9. 10.

\* ch. 1. 14.  
\* ver. 6. 7.  
Heb. 12. 26.

\* Dan. 2. 44.  
Matt. 24. 7.

Will. If He has instituted any physical system, so that the rain, hail, and its proportions, size, destructiveness, should come in a regulated irregularity, as fixed in all eternity as the revolutions of the heavenly bodies or the courses of the comets, then we come only to a more intricate perfection of His creation, that in all eternity He framed those laws in an exact conformity to the perfectly foreseen actions of men good and evil, and to their prayers also: that He, knowing certainly whether the creature, which He has framed to have its bliss in depending on Him, would or would not cry unto Him, framed those physical laws in conformity therewith; so that the supply of what is necessary for our wants or its withholding shall be in all time inworked into the system of our probation. Only, not to keep God out of His own world, we must remember that other truth, that, whether God act in any such system or no, He <sup>1</sup> *upholdeth all things by the word of His power* by an ever-present working; so that it is He Who at each moment doth what is done, doth and maintains in existence all which He has created, in the exact order and variations of their being. <sup>2</sup> *Fire and hail, snow and vapor, stormy wind fulfilling His word*, are as immediate results of His Divine Agency, in whatever way it pleaseth Him to act, and are the expression of His Will.

21. *I will shake.* Haggai closes by resuming the words of a former prophecy to Zerubbabel and Joshua, which ended in the coming of Christ. Even thus it is plain, that the prophecy does not belong personally to Zerubbabel, but to him and his descendants, chiefly to Christ. There was in Zerubbabel's time no shaking of the heaven or of nations. Darius had indeed to put down an unusual number of rebellions in the first few years after his accession; but, although he magnified himself on occasion of their suppression, they were only so many distinct and unconcerted revolts, each under its own head. All were far away in the distant East, in Baby-

lonia, Susiana, Media, Armenia, Assyria, Hyrcania, Parthia, Sagartia, Margiana, Arachosia<sup>1</sup>. The Persian empire, spread "probably over 2,000,000 square miles, or more than half of modern Europe," was not threatened; no foreign enemy assailed it; one impostor only claimed the throne of Darius. This would, if successful, have been, like his own accession, a change of dynasty, affecting nothing externally. But neither were lasting, some were very trifling. Two decisive battles subdued Babylonia: of Media the brief summary is given; "the Medes revolted from Darius, and having revolted were brought back into subjection, defeated in battle." The Susianians slew their own pretender, on the approach of the troops of Darius. We have indeed mostly the account only of the victor. But these are only self-glorifying records of victories, accomplished in succession, within a few years. Sometimes the satrap of the province put the revolt down at once. At most two battles ended in the crucifixion of the rebel. The Jews, if they heard of them, knew them to be of no account. For the destroyer of the Persian empire was to come from the West<sup>4</sup>; the fourth sovereign was to stir up all against the realm of Grecia<sup>5</sup>, and Darius was but the third. In the same second year of Darius, in which Haggai gave this prophecy, the whole earth was exhibited to Zechariah as <sup>6</sup> *sitting still and at rest*.

The overthrow prophesied is also universal. It is not one throne only, as of Persia, but the throne, i. e. the sovereigns, of kingdoms; not a change of dynasty, but a destruction of their strength; not of a few powers only, but the kingdoms of the heathen; and that, in detail; that, in which their chief strength lay, the chariots and horsemen and their riders, and this, man by man, *every one by the sword of his brother*. This mutual destruction is a feature of the judgments at the end of the world against Gog and Magog<sup>7</sup>; and of the yet unfulfilled prophecies of Zechariah<sup>8</sup>. Its stretching out so far does not hinder its par-

<sup>1</sup> Heb. i. 3. <sup>2</sup> Ps. cxlviii. 8.  
<sup>3</sup> Rawlinson v. Empires iv. pp. 407-416. chiefly from Behistun Inscription.

<sup>4</sup> Id. lb. p. 2.

<sup>5</sup> Dan. viii. 6.

<sup>6</sup> Ezek. xxxviii. 21.

<sup>7</sup> Ib. xi. 2.

<sup>8</sup> Herod. i. 130.

<sup>9</sup> Zech. i. 11.

<sup>10</sup> Zech. xiv. 17.

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23 In that day, saith  
the LORD of hosts, will I

take thee, O Zerubbabel,  
my servant, the son of She-

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tial fulfillment in earlier times. Zerubbabel stood, at the return from the captivity, as the representative of the house of David and heir of the promises to him, though in an inferior temporal condition; thereby the rather shewing that the main import of the prophecy was not temporal. As then Ezekiel prophesied, *"I will set up One Shepherd over them, and He shall feed them, My servant David; \*And David My servant shall be king over them; and My servant David shall be their prince forever; and Jeremiah, \*They shall serve the Lord their God and David their king, whom I will raise up unto them; and Hosea, that \*after many days shall the children of Israel return and seek the Lord their God, and David their king,* meaning by David, the great descendant of David, in whom the promises centered, so in his degree, the promise to Zerubbabel reaches on through his descendants to Christ; that, amid all the overthrow of empires, God would protect his sons' sons until Christ should come, the King of kings and Lord of lords, Whose *\*kingdom shall never be destroyed, but it shall break in pieces and consume all those kingdoms, and shall stand fast for ever.*

23. *I will make thee as a signet.* God reverses to Zerubbabel the sentence on Jeconiah for his impiety. To Jeconiah He had said, *"though he were the signet upon My right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life.* The signet was very precious to its owner, never parted with, or only to those to whom authority was delegated (as by Pharaoh to Joseph<sup>1</sup>, or by Ahasuerus to Haman<sup>2</sup> and then to Mordecai<sup>3</sup>); through it his will was expressed. Hence the spouse in the Canticles says, *"Set me, as a seal upon thy heart, as a seal upon thy arm.* The signet also was an ornament to him who wore it. *God is glorified in His saints<sup>4</sup>*; by Zerubbabel in the building of His house. He gave him estimation with Cyrus, who entrusted him with the return of his people, and made him (who would have been the successor to the throne of Judah, had the throne been re-established) his governor over the restored people. God promises to him and his descendants protection amid all shaking of empires. *"He was a type of Christ in bringing back the people from Babylon, as Christ delivered us from sin death and hell: he built the temple, as Christ built the Church; he protected his people against the Samaritans who would*

hinder the building, as Christ protects His Church: he was dear and joined to God, as Christ was united to Him, and hypostatically united and joined His Humanity to the Word. The true Zerubbabel then, i.e. Christ, the son and antitype of Zerubbabel, is the signet in the hand of the Father, both passively and actively, whereby God impresses His own Majesty thoughts and words and His own Image on men angels and all creatures." <sup>13</sup> The Son is the Image of God the Father, having His entire and exact likeness, and in His own beauty beaming forth the nature of the Father. In Him too God seals us also to His own likeness, since, being conformed to Christ, we gain the image of God." <sup>12</sup> Christ, as the Apostle says, is <sup>14</sup> *the Image of the invisible God, the brightness of His Glory and the express Image of His Person, Who, as the Word and Seal and express Image, seals it on others.* Christ is here called a *signet*, as Man not as God. For it was His Manhood which He took of the flesh and race of Zerubbabel. He is then, in His Manhood, the signet of God; 1) as being hypostatically united with the Son of God; 2) because the Word impressed on His Humanity the likeness of Himself, His knowledge, virtue, holiness, thoughts, words, acts and conversation; 3) because the Man Christ was the seal, i.e. the most evident sign and witness of the attributes of God, His power, justice, wisdom, and especially His exceeding love for man. For, that God might shew this, He willed that His Son should be Incarnate. Christ thus Incarnate is as a seal, in which we see expressed and depicted the love power justice wisdom &c. of God; 4) because Christ as a seal, attested and certified to us the will of God, His doctrine law commands, i.e. those which He promulgated and taught in the Gospel. *No one, St. John saith, <sup>15</sup> hath seen God at any time: the Only-Begotten Son Who is the Image of the Father, He hath declared Him.* Hence God gave to Christ the power of working miracles, that He might confirm His words as by a seal, and demonstrate that they were revealed and enjoined to Him by God, as it is in S. John, <sup>16</sup> *Him hath God the Father sealed."* <sup>12</sup> Christ is also the seal of God, because by His impress, i.e. the faith grace virtue and conversation from Him and by the impress in Baptism and the other Sacraments, He willed to conform us to the Image of His Son <sup>17</sup>, that, <sup>18</sup> *as we have borne the image of*

<sup>1</sup> Ezek. xxxiv. 23.

<sup>2</sup> Jer. xxx. 9.

<sup>3</sup> Dan. ii. 44.

<sup>4</sup> Gen. xii. 42.

<sup>5</sup> Ib. xxxvii. 24, 25.

<sup>6</sup> Hos. iii. 6.

<sup>7</sup> Jer. xxii. 24.

<sup>8</sup> Esther iii. 10.

<sup>9</sup> Ib. viii. 2.

<sup>11</sup> 2 Thess. i. 10.

<sup>12</sup> Heb. i. 3.

<sup>13</sup> S. John vi. 27.

<sup>12</sup> Lap.

<sup>10</sup> Cant. viii. 6.

<sup>13</sup> S. Cyr.

<sup>15</sup> S. John i. 18.

<sup>16</sup> 1 Cor. xv. 49.

<sup>17</sup> Rom. viii. 29.

Before  
CHRIST  
cir. 520.     altiel, saith the LORD,<sup>b</sup> and  
will make thee as a signet:  
<sup>a</sup> Cant. 8. 6. Jer. 22. 24.

for °I have chosen thee,     Before  
CHRIST  
cir. 520.     saith the LORD of hosts.  
<sup>c</sup> Isai. 42. 1. & 43. 10

the earthly Adam, we may also bear the image of the Heavenly. Then, Christ, like a seal, seals and guards His faithful against all temptations and enemies. The seal of Christ is the Cross, according to that of Ezekiel, <sup>1</sup> *Seal a mark upon the foreheads of the men who sigh, and in the Revelation, °I saw another Angel having the seal of the living God.* For the Cross guardeth us against the temptations of the flesh, the world and the devil, and makes us followers, soldiers, and martyrs of Christ crucified. Whence the Apostle says, <sup>2</sup> *I bear in my body the marks of the Lord Jesus.*

"This is said without doubt of the Messiah, the expected;" says even a Jewish controversialist<sup>3</sup>, "who shall be of the seed of Zerubbabel; and therefore this promise was not fulfilled at all in himself: for at the time of this prophecy he had aforetime been governor of Judah, and afterward he did not rise to any higher dignity than what he was up to that day: and in like way we find that God said to Abraham our father in the covenant between the pieces, <sup>4</sup> *I am the Lord who brought thee out of Ur of the Chaldees to give thee this land to inherit it,* and beyond doubt this covenant was confirmed of God to the seed of Abraham, as He Himself explained it there afterward, when He said, *In that day God made a covenant with Abraham, saying, To thy seed have I given this land &c., and many like these.*

Abaranel had laid down the right principles, though of necessity misapplied. "Zerubbabel did not reign in Jerusalem and did not rule in it, neither he nor any man of his seed; but forthwith after the building of the house, he returned to Babylon and died there in his captivity, and how saith he, 'In that day I will take thee?' For after the fall of the kingdom of Persia Zerubbabel is not known for any greatness, and his name is not mentioned in the world. Where then will be the meaning of 'And I will place thee as a signet, for thee have I chosen?' For the signet is as the seal-ring which a man putteth on his hand, it departeth not from it, night or day. And when was this fulfilled in Zerubbabel? But the true meaning, in my opinion, is, that God shewed Zerubbabel that this very second house would not abide; for

after him should come another captivity, and of this he says, 'I shake the heaven &c.,' and afterward, after a long time, will God take His vengeance of these nations 'which have devoured Jacob and laid waste his dwelling place;' and so he says 'I will overthrow the thrones &c.,' and He sheweth him further that the king who shall rule over Israel at the time of the redemption is the Messiah of the seed of Zerubbabel and of the house of David; and God saw good to shew him all this to comfort him and to speak to his heart; and it is as if he said to him, 'It is true that thou shalt not reign in the time of the second temple, nor any of thy seed, but in that day when God shall overthrow the throne of the kingdoms of the nations, when He gathereth His people Israel and redeemeth them, then shalt thou reign over My people; for of thy seed shall he be who ruleth from Israel at that time forever, and therefore he saith, 'I will take thee, O Zerubbabel &c.,' for because the Messiah was to be of his seed he saith, that he will take him; and this is as he says, 'And David My servant shall be a prince to them for ever;' for the very Messiah, he shall be David, he shall be Zerubbabel, because he shall be a scion going forth out of their hewn trunk<sup>5</sup>."

For I have chosen thee. God's forecaring love is the ground of all the acceptableness of His creatures. <sup>6</sup> *We love Him, because He first loved us.* Zerubbabel was a devoted servant of God. God acknowledges his faithfulness. Only, the beginning of all was with God. God speaks of the nearness to Himself which He had given him. But in two words<sup>7</sup> He cuts off all possible boastfulness of His creature. Zerubbabel was all this, not of himself, but because God had chosen him. Even the Sacred Manhood of our Lord (it is acknowledged as a theological Truth) was not chosen for any foreseen merits, but for the great love, with which God the Father chose It, and God the Son willed to be in such wise incarnate, and God the Holy Ghost willed that that Holy Thing should be conceived of Him. So God says of Him, <sup>8</sup> *Behold My Servant whom I uphold, Mine elect in whom My soul delighteth;* and God bare witness to Him, <sup>9</sup> *This is My Beloved Son in Whom I am well pleased.*

<sup>1</sup> Ezek. ix. 4.

<sup>2</sup> Rev. vii. 2.

<sup>3</sup> Gal. vi. 17.

<sup>4</sup> R. Isaac Chiz. Em. l. c. pp. 289, 290.

<sup>5</sup> Gen. xv. 7, 18.

<sup>6</sup> p. רעט.

<sup>7</sup> Ezek. xxxvii. 24.

<sup>8</sup> 1 S. John iv. 19.

<sup>9</sup> Is. xlii. 1.

<sup>10</sup> Is. xi. 1.

<sup>11</sup> כִּי בְחֵרְתִּיךָ.

<sup>12</sup> S. Matt. iii. 17. xvii. 5.